

**LOVE CHANGES: PEDAGOGY OF ACOLOGY—
A CHRISTIAN EDUCATIONAL MODEL FOR YOUNG ADULTS**

**A Dissertation
presented to
the Faculty of the
Claremont School of Theology**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy**

**by
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May 2007**

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This Dissertation, written by

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ABSTRACT

Love Changes: Pedagogy of Acology— A Christian Educational Model For Young Adults

by
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Although love has been an essential part of human stories in Western Christianity, the issue of love seems outdated because of the assumption that love no longer challenges the intellect or contributes to academic discourses in the field of religious education. It is easier to state that human beings and communities have been changed by law enforcement, institutional authority, and intellectual accomplishment rather than by the power of love. Love is solely limited as a religious subject that scientific study avoids. However, the author contests that through love, wholeness is possible. This study argues that Love is a life renewing energy that changes people's lives. *Agape*, referring to Christian love, especially, is distinct from other religious traditions. Agapic love is the fundamental mark of the Christian identity. Agapic love has also been the motivational center, foundation, and growth of the Christian community. Through Agapic love, various forms of life have been created on earth along with healing and renewal. Knowing and experiencing this love, young adults are able to grow and mature in wholeness.

The world is falling into a more depressing situation due to war, terror and the effects of globalization. Environmental damages cause ecological imbalances and destruction; and the shifting cultural dynamics and growth of racial diversity have challenged both the local and faith communities. Young adults are exposed to a depressing global situation, ecological degradation, and cultural and racial division. The roles of young

adults, as agents of change, become crucial in both the local faith community and the global society. Young adults desire to find meaning in their lives and take responsibility in changing the current situation but their minds are filled with “why’s” and “how’s” because they feel hopeless and powerless.

In a broad sense, this research mainly attempts to deal with two questions: (1) What makes a young adult change into a wholesome person? and (2) Which educational model is most effective and prominent for helping young adults become more whole? The former question was raised out of the author’s subjective interests and curiosities and the second question seeks to find the objective answers to the former question. In order to examine the above questions, the young adult generation was chosen as the focus of this study.

This study proposes “A Pedagogy of Acology,” an educational model that integrates the distinctive features of Christian love and ecological principles. The word “Acology” is coined with a meaning of “Agapic love-centered-ecologically-grounded.” This model will not only guide young adults to grow into wholeness but will also enable them to become important members of a Christian community. Eventually, Christian community in the company of young adults will become a community of agents of peace, reconciliation, and transformation in today’s local and global world. The new model’s theological groundings, its pedagogy and educational method can be summed up in three loving activities: “Love God,” “Love one another,” and “Love the whole creation.”

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One early morning on the way to my study, many doubts filled my mind and I began murmuring to my self: “Why are you doing this? You have no life except for this writing project, a so-called “dissertation. You haven’t seen your wife for over a month. You barely have a social life. Is the priority of your life to finish this project? Or something else? If this project gets successfully finished, will everything else you have ignored become justified?” Like a madman I have been driven only towards one aim: ‘finish the project.’ Then, a moment after the rain of doubts, there was a little voice: “all things have been given to you for free! Therefore you must give whatever you have back to the one who has freely given to you!”

Although my project has been one of the main purposes of my life, I could not have accomplished it without the collective work and help of members in several communities. These are the communities which not only have been faithful to my work and me but also provide intellectual, spiritual and emotional support over the last six years.

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GOALS AND METHOLOGICAL APPROACH

The focus of this paper is an integrated model of religious education. This model envisions a world that bridges the gaps between culture, race, religious beliefs, and human/non-human beings. The project consists of four stages: First, I review the characteristics of young adulthood's formation and transformation in terms of identity, meaning making and spiritual formation. Second, I examine the developmental aspects of the young adult's identity and faith formation with the purpose of critically reconstructing psycho-social, intellectual, ethical and spiritual dimensions of young adulthood.

Third, in order to identify the components of the socializing process and cultural value systems of young adults, I engage in empirical field research. I particularly use the analytic tools from Max Weber's sociological approach and Clifford Geertz's cultural anthropological perspective. Fourth, I identify epistemological components that lay the theological foundation of a new educational model in order to reconstruct an educational theory based on ecological theology and spirituality.

The project incorporates multiple methods of research tools. First, it examines and clarifies statistics and reports that describe young adults' mental health, behavioral problems and other related symptoms. In addition, I review literature regarding identity formation, faith development, and the process of meaning making from a psychological, cultural and anthropological study. The project analyzes written materials of conventional ecological study such as human and social ecology, environmental ecology and spiritual ecology. I explore the components of agapic love from an ecological approach. The project also incorporates empirical research by investigating three contemporary Christian

communities: The *Taizé* community in France, the *L'Abri* community in Europe and the United States and the Mosaic community in Los Angeles. It will include interviews and journal reports with the young adults, mentors and community leaders I encountered during my visits. This PART incorporates multiple methods with empirical research tools. It includes interviews, journal reports and my own reflection from my personal encounters with young adults, mentors and community leaders. As objective study criteria I utilize the tools that are based on three methods: Max Weber's sociological frame work, Clifford Geertz's cultural anthropological outline and the analytic method of the Christian history by Daniel Day Williams.

Weber's approach is sociological, which is marked by the "*verstehen*" method, referring to the system of meaning that weaves together into a community motive.¹ However, it will incorporate my subjective inputs. According to Weber, the "subjective point of view" is critical in order to investigate people's actions and aspects of community.

Geertz's approach is from a cultural anthropologist's perspective, which is marked by the method of "program." This provides a template or blueprint for the organization of organic process. For Geertz, religion is a system of symbols through which psychological attitudes and cultural concepts transmit as a pattern of meanings and forms the general order of existence.² Both methodological tools from Weber and Geertz well clarify basic assumptions as to why people act the way they do. However, both methods tend to place Christianity as just one religious tradition that influences human actions and community

1 Max Weber, *The Sociology of Religion*. Trans. Ephraim Fischhoff (Boston: Beacon Press, 1963), 59.

2 Clifford Geertz, *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 1973), 90.

formation. It is critical to understand, in terms of new form of Christian community, the historical breakthrough and its sustaining force by the method of historical analysis.

Williams examines love in the Biblical tradition of the Hebrew faith and in the New Testament and argues that love takes different forms in Christian history.

Love, according to Williams, is viewed a certain archetypal form in three types—Augustinian, Franciscan and Evangelical.³ William's configuration helps me to realize that each Christian community may take a different form. Such a realization challenged me to search for alternate forms of community out of Christian love. Besides investigating the character of the communities such as core beliefs, values and convictions, the study also includes the metamorphic processes of those communities. These include origins, turning points, means and ways of growth, and theological framework. I will also look at the leadership and educational systems of the founders and core members of the community and see how these systems affect the young adulthood formation toward wholeness.

The central focus of my study is to explore an agapic love centered and ecologically interconnected model of Christian education that is for young adults from various kinds, who are in search of their vocation, life meaning and community. The project seeks to construct a model where young adults are formed to be instruments of love, peace and wellbeing locally and globally. The model also synthesizes principles of ecology and principles of agapic love. The study searches for the common ground for young adults from various ethnic, cultural and faith backgrounds. Therefore, the project does not include (1) a

³ Daniel Day Williams, *The Spirit And The Forms of Love* (Lanham, MD: University Press of America, 1981), 3-8.

study of those outside of the young adult age group, (2) an analysis of particular ethnicity and culture, (3) a traditional concept of church and ecclesiology.

INTRODUCTION

Living Waters Fellowship used to meet at a warehouse, located within walking distance from the Claremont Colleges, every Sunday. Sixteen to eighteen young adults of different races, have been my dear friends since 2002. We worship and study the bible together and have lunch at Myra House, where I live. In 2002, most of them were in their first year of college and lived on campus, away from their home church. As they were looking for a new Christian community away from home, I also surprised to see that they did not want to attend traditional churches with individuals from different generations. However, I sensed they have a strong desire to grow in the image of Christ by learning Jesus' teachings and maturing as Christians.

As I spend time with them year by year I found out that young adults enjoy their own special characteristics, unlike any other generations. They are sensitive to the events taking places around them, insightful in overcoming the pre-existing conditions without having to make excuses, and are focused on accomplishing what they believe to be right without hesitance. And they brighten the discriminating, utilitarian, and calculating world where full of desire for wealth, authority, and social recognition. They also brighten the world with their forgiveness of the offender, enthusiasm for the work they believe to be worth committing themselves to, compassion for those who are oppressed, and with the humor and wit even in harsh circumstances.

However, at times, these young adults could not find a way out of their pessimistic thinking and thus end up committing suicides. While facing the fear, anger and despair, they raise a question of how to live their life. They also raise questions about their life partners, the meaning of life, and the existence of God, their future vocations, reconciliation

among people, and the possibility of a new world. Despite the interconnectedness of our globe and its ability to have people and information cross national borders more frequently than ever, the world is far from peaceful (i.e., unexpected terror, non-stop warfare, unbearable genocide and ecocide).

While experiencing characteristics of those of Living Waters Fellowship, I was convinced that young adult's role is crucial as agent of change in both the local faith community and the global community. Young adults desire to find meaning in their lives and take responsibility in changing the current situation but their minds are filled with "why's" and "how's" because they feel hopeless and powerless. Furthermore, young adults' lives are in peril. Numerous statistical findings and articles reveal how young adults' lives are in crisis due to a rapid social and cultural shift.⁴ The above authors believe that the current world's psychological and social factors such as the urgency/impatience of time; striving/competitiveness; the growth of individualism; hostility, depression, and anxiety have affected the overall well-being of young adults. As a result, a significant number of young adults suffer from hypertension, biological misfortune, poor dietary lifestyles, loneliness, and isolation.

While Christians hope that young adults are being nurtured in churches, Peter Berger (1961), Peshkin (1986) and Becker (1998) agree that traditional churches from mainline denominations in North America have steadily been losing membership,

4 Colleen Carroll, *The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy* (Chicago: Loyola Press, 2002); David M. Hindman, "From Splintered Lives to Whole Persons." *Religious Education* 97, no. 2 (Spring 2002):165- 82; Robert Lewis and Wayne Cordeiro, with Warren Bird, *Culture Shift: Transforming Your Church from the Inside Out* (San Francisco: Jossey-Bass Publishers, 2005); Craig Kennet Miller, *Post Moderns: The Beliefs, Hopes and Fears of Young Americans (1965-1981)* (Nashville: Discipleship Resources, 1996); David K. Yoo, ed., *New Spiritual Homes : Religion and Asian Americans* (Honolulu : University of Hawaii Press, 1999).

particularly among the young adult population.⁵ This is due to the Church's inability to relate to the contemporary young adult culture. The challenges of relating lie in shifting cultural dynamics and the growth of racial diversity. Consequently, most young adults seem to be losing their Christian faith and are far from knowing "the love of Christ" (Eph. 3:18). Young adults tend to stay away from the traditional Christian community for three reasons: (1) Community maintains fellowship within a small circle of members. This comment is based upon my experiences as I grow up in Christian family. (2) Community tends to resist new thoughts and diversity by maintaining homogeneity. This comment is based on my analysis of emerging communities such as *Taizé*, *L'Abri* and Mosaic. (3) Community does mission work in a self-righteous manner with a certain agenda and makes members full obligated and participate. This comment is based on a review of how Western Christianity colonizes Asia and Africa with the power of capitalism, industrialization and Christianity.

Some Christian communities play a major role in helping young adults and realize their potential to change the world. My assumption is that young adults have enormous potential to transform their local and global communities as they are filled with unique gifts, abilities, and exuberant passion. Young adults can commit to study, careers, meaningful relationships, maturity, and to causes they believe are good.

Taking all of this into consideration, the core questions are: Who are young adults? What does faith community mean to them? What are the distinctive qualities of that

⁵ Peter L. Berger, *The Noise of Solemn Assemblies: Christian Commitment and the Religious Establishment in America* (Garden City, NY: Doubleday, 1961); Alan Peshkin, *God's Choice: The Total World of a Fundamentalist Christian School* (Chicago: University of Chicago Press, 1986); Penny Edgell Becker, "Making Inclusive Communities: Congregations and the Problem of Race," *Social Problems* 45 (1998): 451-72.

community? What will be a new educational model that not only awakens the capacities of young adults but also advances God's love? Given the breadth of the above inquiries, it is necessary to define some terms. When I use the term "Christian community," it refers to a group of people who believe Jesus Christ as their primary figure for worship, fellowship and mission. They gather under three fundamental beliefs: (1) God as creator of heaven and earth, (2) the incarnation and crucifixion, and (3) resurrection in New Testament.

From my perspective, all created beings are valuable since they are objectively and ultimately grounded in Love. Therefore, all deserve to be treated not merely as means to human ends but as ends in themselves. Unlike other creatures, human beings have their own characteristics. Human beings have personalities and are able to feel, love, imagine and be responsible. These characteristics are what I define as "Persona." And humans mature throughout their developmental process.

"Spirituality" means a life of faith through submission to God. It informs a person's motivation and behavior. It is a life of prayer and action prompted by the inspiration of the Holy Spirit. Spirituality is the catalyst that integrates, unifies, and directs. "Spiritual formation" through a spiritual exercise, takes place when a person directs one's attention to God's love. Contemplation is one way of spiritual exercise which can be explained as a way of prayer, or the development of one's relationship with Christ to go beyond words, thoughts, and feelings.

Person is able to have "conviction" when this person is thoroughly convinced. It needs a judicial imagination. When the case is incontestable, a witness stands and reveals full evidence as a part of the permanent record. Conviction in mind is possible through convictional experience. Human's existence can be explained by geometric metaphor,

“dimensions” which refer to unique and essential aspects of the stages of an individual’s maturity.

The ideal dimension that a person can reach is the stage of “wholeness.” Wholeness is defined as a state when each part develops to create the whole. The New Testament teaches three kinds of wholeness: (1) Perfection in the ethical sense; (2) Full of knowledge in the educational sense; (3) Wholesome salvation that represents peace and eternity theologically. My research attempts to claim that a person can achieve wholeness psychosocially, ethically and spiritually encompassing the following six dimensions as it shows in Diagram 3 of the appendix: (1) “Abyss”—total void state that refers to utter emptiness and nothingness, loneliness, depression, death, despair and last hope of existence with no hope; (2) “Nature”—natural environment that incorporates all the animals, plants, trees, rocks, etc. And mountains, lakes and sea are included where living, growth takes place in life cycle process independently of human beings; (3) “Self”—person’s inwardly agency which relates the source of freedom, choice and belief. And it also relates to conscience in the genetic sense of knowing within and together with oneself. “Self” is distinguished from “self” which identifies as “who I am.” Having defined this self can be explained two kinds: “False self” is developed in our self-centered desire rather than self-giving love of God by coping with the emotional trauma during the growing process since childhood. It seeks happiness in satisfying the instinctual needs of survival, security, affection, esteem, power control, and self worth on cultural or social identification; “True self” is developed in the image of God in which every human being is created as person participate in the divine life that is manifested in our uniqueness; (4) “Other”—people other than “Self” from a person already mentioned. Other reflects quality of being different in

appearance in character from what is familiar and expected or generally accepted; (5) “Culture”— Culture can be defined as a group’s distinctive in character in a way of thinking, talking, acting and outlook, etc. by belonging to a particular culture. It includes particular form or type of civilization, customs, artistic achievements, etc; (6) “Zenith”—A realm of holiness that is the highest point that person can experience. It entails the feeling of loving-the *numinous* that is characterized awareness of beauty and sublime. And it also refers to the feeling of power of love in fear and awe. It has the capacity to transform the other five dimensions. “Transformation” consists of the stable sharing by all six dimensions of the human existence structure. Rather than particular experience or set of experiences the God’s love and divine reality is perceived to be present through restructuring person’s consciousness.

Having defined the above terms, the content of my research is divided into four parts. There are three chapters in each part. PART I attempts to examine young adulthood in terms of the developmental process. CHAPTER 1 deals with several aspects in human development. There is the psycho-social aspect from Erikson, the cognitive dimension from Piaget and Fowler, and the contextual relations’ aspect from Gilligan and Parks. CHAPTER 2 focuses on the depth-psychological aspect from Ulanov and Rizzuto, the eco-psychological aspect from Roszak and Clinebell, and the spiritual formation aspect from Loder. CHAPTER 3 investigates relationships between young adults and community. I will look at Gregory Cajete’s Tewa Indian indigenous educational model and compare it with the Christian educational model in terms of its orientation towards community. My main goal is to search for the fundamental forces behind the developmental changes in young adults’ maturity in the journey toward wholeness.

The above mentioned authors agree that young adults need guides to accompany them in their life journeys for appropriate maturity. Both Christian and non-Christian educators have affirmed the critical need for the network of human relationships in faith communities. In sum, the characteristics of young adult development are: identity, meaning making and soul searching. Changes in young adults come from cognitive and behavioral activity and the critical changes occur when persons go through convictional experiences. Love, in the process of young adults' maturity, appears as a major force behind faith, commitment, healing, energy and transforming power toward wholeness.

PART II includes the case study of three communities that I have visited. CHAPTER 4 deals with the *Taizé* community in France, and CHAPTER 5 explores the *L'Abri* Fellowship in England. CHAPTER 6 focuses on Mosaic Church in Los Angeles. PART II attempts to answer the following questions: What are the characteristics of each faith community? What does faith community mean to young adults? How does the faith community nurture their lives? The case studies revealed that Christian love takes different forms in each faith community. The distinctive characteristics of each community not only attract young adults but they also impact their journey towards maturity. All three communities are identical in terms of advocating a spiritual 'home,' being diverse, and desiring to expand Christ's love beyond community boundaries. All three communities provide vision of an ideal community and can inform other Christian communities that are longing for the same attributes.

PART III focuses on *Agape* and Young Adults. The argument developed based on the assumption that agapic love is the distinctive mark of Christianity. Therefore individual Christians and Christian community reflects various forms of agapic love. *Agape* as God's

main essence means that love is found within the work of God's continuing love and in God's relationships with creation. With this understanding, I prefer to use term "agapic love" over "*agape*." CHAPTER 7 attempts to answer, what is agapic love and how do young adults fall in to that love? It also looks at the changes and outcomes of that love. The chapter seeks to discover the core meaning of *agape* from the New Testament teachings and attempts to apply it to the lives of young adults.

CHAPTER 8 attempts, first, to investigate the traditional understanding of community and raises issues with that notion by comparing two theologians: Leonardo Boff and Dietrich Bonhoeffer. CHAPTER 8 also attempts, second, to find a reference for how Christian young adults should love one another. Third, the chapter offers a model of new communion of love for young adults. The community of young adults is a communion of love with three theological foundations: (a) Communion as sacrament, (b) Communion as *koinonia*, (c) Communion as moral agency.

CHAPTER 9 deals with *agape* and environmental care. The chapter explores multiple dimensions of the implications of agapic love and introduces the possibility of understanding Christian love in an ecological context. Agapic love is a central motif not only for Christian identity but also for community foundation and growth. Agapic love is also an integrating principle for taking care of God's creation and the practice of ecological ethics.

PART IV seeks to explore an educational model that integrates two components: The *agape*-centered and the ecologically grounded paradigm for young adulthood formation toward wholeness. CHAPTER 10 examines educational theories which embody an ecological approach in Christian religious education. The chapter reviews three

approaches: (1) social ecology, (2) environmental ecology, and (3) spiritual ecology. It includes a practical theology approach that can be applicable to an eco-educational paradigm. Those eco-educational perspectives confirm that Christian religious education needs to synthesize the principles of ecology and the principles of our faith centered on agapic love.

CHAPTER 11 seeks to construct an ecologically grounded educational practice by analyzing five methods: (1) Dialogical method, (2) Relational method, (3) Service-learning method, (4) Monastic method, (5) Eco-living practical method at Myra House.

CHAPTER 12 proposes the Acology model, which is an integrated program for multiethnic Christian young adults. The acology model is an interdisciplinary pedagogy by unifying religious subject and scientific inquiry. It is also practical discourse by incorporating context of living, learning and serving as a laboratory for life. The model includes a holistically comprehensive environment and an ecologically literate community. It also aims to foster faithful leadership and explore vocational discernment through personal solitude, bible studies, mentorship, gardening, community service projects, and creative arts while they engage with a new cultural setting and an ecologically sustainable environment.

PART I: Young Adults and Human Development

According to Craig Miller's book, *Post Moderns: the Beliefs, Hopes and Fears of Young Americans (1965~1981)*, young adults contend with a single theme: 'How do I make it in a world with no rules and no blueprints for the future?' Miller examines that young adults no longer consider religious and secular institutions as guide posts for their future. The young adult generation has experienced nine cultural shifts—"from order to chaos, from atom to bit, from one truth to many truths, from the war out there to the war right here, from the traditional family to the multi family, from the job to the task, from one way to diversity, from religion to spirituality, from the modern to the postmodern church." And he argues emphatically that young adults lead the 21st century as they bring adaptable strength and character as well as refreshing realism and spirituality.* I appreciate Miller's perspective, which challenges religious educators. However, Miller undermines the young adult's wholesome character that not only comes from the human developmental process but also the spiritual journey which he or she yearns for.

Young adulthood is defined by the ages between the late teens and early thirties with some discrepancies among biological, chronological, social, and perceived age. It is identified as the in-between stage of post adolescence and adulthood. Young adults go through critical stages of growth involving socio-biological, intellectual, ethical and spiritual relationships. Besides these general definitions, who are young adults? What are their characteristics? What are the main issues for them as they mature towards wholeness? What factors enable a person to change and achieve maturity?

* Craig Kennet Miller, *Post Moderns: The Beliefs, Hopes and Fears of Young Americans (1965-1981)* (Nashville: Discipleship Resources, 1969), 9.

This PART attempts to re-examine issues of young adulthood in the matrix of relationships between the self, community and God. This matrix of relationships reveals the situation of young adults. PART I consists of three Chapters. Chapter 1 examines several aspects of human development: Psycho-social aspect from Erikson, the Cognitive dimension from Piaget and Fowler, and Contextual relations' from Gilligan and Parks. Chapter 2 focuses on the Depth-psychological aspect from Ulanov and Rizzuto, the Eco-psychological aspect from Roszak and Clinebell, and the Spiritual formation aspect from Loder. Chapter 3 investigates the relationship between young adults and the faith community by examining Gregory Cajete's indigenous model in comparison with other Christian educator's community center model. Along the investigation I examine the fundamental force behind the developmental changes in the young adult's journey towards wholeness.

CHAPTER 1: Young Adults and Developmental Consideration-A

I told myself that by the time I was thirty, I would be a world traveler, healing the wounds between cultures, between ideologies, between selves and others, and sign treaties with my various selves—Mexican, Salvadorian, Middle-class Angelino, barrio dweller, poet, journalist, et cetera. As I take stock, I admit that treaties were signed over the years were fragile, perhaps artificial. The rage I speak of—the frustration that lies between the ideal and awareness of its impossibility—lashes out to destroy every dream I’ve ever begun.¹

This chapter attempts to understand young adults and characteristics in human development by examining three considerations: (1) Psycho-social, (2) Cognitive Dimension, (3) Contextual Relations.

(1) Psycho-social Consideration

During the first half of the twentieth century in North America both secular and religious institutions were impacted by the growth oriented movement. While there were rapid industrious developments in this country, people began to show signs of physical and mental illness throughout the progress. Erik Erikson (1902-1994), a psychologist born in Denmark who studied the Montessori Method in Vienna, is known for his theory on social development of human beings. His theory has influenced not only the field of psychology but also other fields such as religion and education. His theory provides a framework for identifying the issues and conflicts in the human growing process. For these reasons I chose to study Erikson’s perspectives on the psycho-social aspect of human development. According to his several books(1959, 1963, 1968, 1972, 1975, and 1982), a human being’s development consists of three modes: organic being, social being, and religious being.

Erikson derived his key concept from embryologists’ *epigenesis* theory in which human beings are viewed as organic beings just as animals and plants are, in terms of their

¹ Ruben Martinez, *The Other Side: Notes from the New LA., Mexico City, and Beyond* (New York: Vintage Books, 1993),4.

life cycle of birth, growth and death. *Epigenesis*, a term from embryology, means that the development of a particular stage occurs from birth, but it emerges only at a certain time as sequential consequences under the rule of organic growth.² *Epigenesis* has three characteristics:

(a) natural growth: The living organism, after birth, continues to grow by following certain biological laws in the fundamental relations with its surrounding. Each organ has its own time of birth and growth through a modifying relationship among parts of the whole. Likewise, humans develop their physical, cognitive, and social capacities through the fundamental relations of growing Parts with one another, according to the critical time table. Human beings grow naturally by developing their bio-psycho-social ability in the ‘hierarchical’ organization. Erikson uses the term ‘hierarchical’ because the relationship follows the order of a certain law—decisive and critical time based on the structure of psychosexual and psychosocial human development.

(b) determined stage: According to Erikson’s epigenetic theory, human beings grow by going through a total of eight determined stages. Each stage consists of a bipolar formula, in which one pole is the ego quality and the other pole is the counterpart of the ego quality. The reciprocal activity between the two opposing poles influences both consciousness and certain behaviors. Each stage anticipates and prepares for the following stages and is also characterized by a specific development task, “psychosocial crisis” or “turning point” in which each stage represents a progressive differentiation and intimately relates to psychic and sociological parts.³

² Erik E. Erikson, *The Life Cycle Completed: A Review* (New York: W.W. Norton, 1982), 26-27.

³ Erikson, *Childhood and Society*, 2nd rev. ed. (New York: W.W. Norton, 1963), 269-273.

(c) virtue-oriented—humans are developing towards virtue which can be explained as a potential element of each stage. Virtue arrives when the dynamic of two poles are tense and contentious. These virtues and correlating stages of psychosocial crises are as follows: **hope** in a crisis of the oral-sensory stage between trust and mistrust; **will** in a crisis of muscular-anal stage between autonomy and doubt; **purpose** in a crisis of the locomotor-genital stage between initiative and guilt; **competence** in a crisis of the latency period between industry and inferiority; **fidelity** in a crisis of puberty between identity and identity confusion; **love** in a crisis of young adult hood between intimacy and isolation; **care** in a crisis of adulthood between generativity and stagnation; **wisdom** in a crisis of old age between integrity and despair.⁴ Thus, according to this hypothesis, when a human being reaches adulthood, she or he will acquire one virtue—care. And a person can also reach full maturity by self generation out of the “antithesis of generativity versus self-absorption and stagnation.” For Erikson, “generativity” means procreativity, productivity and creativity.⁵

Erikson believes that a human being’s personality consists of three components: *soma, psyche and ethos*. *Soma* refers to the body part in relation to the biological process, *psyche* entails a person’s conscious self in relation to personal experience and *ethos* implies a person’s interdependence with others in the common culture. Unlike the Freudian theory of psychosexuality in which human beings are shaped by their instinctive drive, Erikson’s psychosocial theory was constructed by giving attention to the individual’s “outerworld” in the matrix of social relationship over “innerworld” of the ego psychological approach that

⁴ Erikson, *Life Cycle Completed*, 55-66.

⁵ Ibid., 67.

Freudian school has emphasized.⁶ Thus, I will analyze further what Erikson has emphasized about a human being's communal characteristics as they grow from (a) wholly dependent to (b) mutually dependent and eventually to (c) uniquely dependent.

(a) Erikson's key concept was constructed based on the embryologic principle of how animals' early lives are raised in their mothers' wombs or how plants grow in seeds. Erikson emphasizes the environmental component, using the German ethologist term, *umbelt*, in which an infant can not grow without the mother's care and presence.⁷ Thus a human being's personality is viewed as wholly dependent on his/her environment and caregiver.

(b) Each stage of a person's growth represents both the bio-physical side and the psychic side. Both depend heavily on the cultural interactions of the social process. Erikson recognized that a child grows in object-relations and underscores the interacting mutuality between child and the object that he or she clings to. Erikson described this interconnected dynamic by using a metaphor, "cogwheeling."⁸ Human beings are mutually dependent and this mutual dependency is critical for a person's development.

(c) A person's identity for Erikson refers to a synthetic quality of all four components: (1) a conscious sense of uniqueness; (2) a feeling of peace and continuity as a person strives unconsciously for overtime; (3) the wholeness of a person's ego is formed in terms of health and wellness; (4) a sense of centering as a person's reality and ideals merge.⁹ However, identity, in Erikson's theory, relates more closely to 'psychosocial

⁶ Ibid., 22.

⁷ Erikson, *Identity, Youth and Crisis* (New York: W.W. Norton, 1968), 219.

⁸ Erikson, *Identity and the Life Cycle; Selected Papers*, introd. David Rapoport (New York: International Universities Press, 1959), 45.

⁹ Ibid., 89, 102.

identity' that is identical to the ego personality, which I will describe more in a later paragraph. I think it will be impossible to understand that apart from a person's social relations and reactions. Thus, human beings are uniquely dependent on one another, which make them different from the growth of animals.

Erikson's theory also highlights a human being's religious character. Erikson indicates the religious dimension in human development by juxtaposing the relationship of mother and infants. When he uses a term *homo religious* he means the person who obtains the inborn nature of "trust." His research on historical figures such as Jesus, Luther and Gandhi helps me to correlate his understanding of "I" and the qualities of *homo religious*. In Erikson's theory, "I" represents a person's whole awareness. "I" also closely relates to "ego" which consists in all of the biosexual, psychosocial, religious dimensions encompassing the conscious and unconscious levels. I can identify Erikson's understanding of "I" as sense of individuality and it represents itself in three categories:

(a) "I" as beyond-ordinary being: Erikson refers to a person who experiences the dimension beyond common experiences. Erikson identifies this person as "super I" when this person feels a sense of wholeness and connects the core of one's existence internally and externally with one's personal and social relations.¹⁰

(b) "I" as life-giving presence: Erikson identified a particular authentic quality of a human being from his study on the life of Gandhi, Luther and Jesus. And he correlated this authenticity with the life healing character of a mother when she cares for her infant. In both cases, Erikson notices that a new "I" is born and nourished. Viewing ritualization as a

10 J. Eugene Wright, *Erikson, Identity and Religion* (New York: Seabury Press, 1982), 203.

human's common interplaying activity in social and religious contexts, he distinguishes the life giving ritualizations from the repetitive and deadening ritualizations.¹¹

(c) "I" as visionary: Erikson's study of religious leaders' lives confirms that each historic figure visions the new world, in which society and history has been changed radically. Erikson argues that these historical figures are fine examples of *homo religious*, in which all the dimensions of life are integrated.

According to Erikson's understanding, religion functions as an important role for human development in terms of leading a person to wholeness. However, religion can be replaced with other substitutes such as art, science or whatever a person can cling to as "trust." In *Identity and the Life Cycle*, he said:

"A word must be said about one cultural and traditional institution which is deeply related to the matter of trust, namely, religion....All religions have in common the periodical childlike surrender to a Provider or providers who dispense earthly fortune as well as spiritual health; the demonstration of one's smallness and dependence through the medium of reduced posture and humble gesture; the admission in prayer and songs of misdeeds, of misthoughts, and of evil intentions; the admission of inner division and the consequent appeal for inner unification by divine guidance,...whosoever says he has religion must derive a faith from it which is transmitted to infants in the form of basic trust; whosoever claims that he does not need religion must derive such basic faith from elsewhere."¹²

Trust, for Erikson, is a form of love as a child grows. Love is identical with religious dimensions of trust and become a basic strength in young adulthood. Erikson identifies young adulthood in between 18 to 34 when the capacity of mutuality transcends childhood dependency. In young adulthood, body and ego develop by fulfilling the criteria of biological law and social relations, yet the care giving is still needed. Young adults enter "in love" by developing intimacy through work, sexuality, and friendship. On the other

¹¹ Ibid., 340- 41.

¹² Erikson, *Identity and the Life Cycle*, 64-65.

hand young adults may fall into isolation due to a non-committing self or because of relational conflicts. Isolation is also associated with the illusion of having genuine intimacy through sexual contact, yet without any loving affection.¹³ When she or he reaches further maturity, “I” as the center of self-awareness moves to “T” as the mutual compassion and respect for the beloved partner. However, young adults may face despair and anxiety when they experience the loss of their ego identity. They may feel isolation or go through depression and even suicide in the most extreme cases. It is evident that love is necessary to the other parts of wholeness: hope, will, purpose, competence, fidelity, care, and wisdom, and so on.

For Erikson’s model, a young adult’s growth takes place through the sequence of bio sexual and psychosocial stages in accordance with the organic principle. Although he identifies ‘ego’ as unity of physical maturation of the body, self consciousness and a person’s ethos, Erikson’s developmental theory emphasizes organic growth towards wholeness and deemphasizes the dynamic of a young adult’s interior world. While Erikson emphasizes the social psycho social dimension, Jean Piaget contributes a great deal to the cognitive dimension of human development.

(2) Cognitive Dimension

Jean Piaget (1896-1980) is a Swiss psychologist best known for cognitive development during the 1940s. His theory provided central concepts concerning the growth of intelligence in a human’s mind. The theory is known as “constructivist” meaning that, human beings construct their cognitive abilities through self-motivated actions rather than inborn abilities or gradual learning through experience. He believed that out of interaction

¹³ Erikson, *Life Cycle Completed*, 70-71.

with the environment, the innate structural potential of the psyche produced intelligence, language skill, moral judgment, imagination, and behavioral changes. Thus, his study focuses on the development of the cognitive competencies of the conscious ego by departing from Freud's focus: the unconscious level of human psyche.

Piaget asserts that a person puts things together through cognitive activity, referring to the mental or intellectual abilities involved in the mental capacity. This is especially true in children's cognitive area of the brain in relation to their environment. Piaget's genetic epistemology sprung out from keen examination of the "adaptation" process, which is the key to survival in the situation of the organismic world. These invariant behaviors or functions constitute a pattern of interaction by which a level of relational equilibrium or adaptation can consistently be achieved. He asserts that an individual alters, especially his or her mental capacity, by coping with new conditions in the biological context.¹⁴

In Piaget's theory, two features are important for the person's developmental process: First, environment is critical. Growth takes place when a person experiences a relationship between the conceptual structures of a cognitive subject and the subject's experimental world. Environment means more than simply physical surroundings. It includes not only the totality of the sensible object but also the surroundings of the item that a person has isolated as parts of his own experiential field.

Second, "equilibration" is essential. Growth takes place when new constructions of thoughts occur in the person's mind as a result of the interaction between persons and their environment. New construction is possible when a person faces a state of

¹⁴ Ernst von Glasersfeld, "Aspects of Constructivism," in *Constructivism: Theory, Perspectives, and Practice*, ed. Catherine Twomey Fosnot, 2nd rev. ed. (New York: Teachers College Press, 2005), 4.

“disequilibrium” as she or he is overcoming contradictions.¹⁵ It is Piaget’s central concept that refers to a reciprocal process of self-correction or self regulation in relation to the surrounding environment. In order to succeed in cognitive development, a person must be capable of enduring the stage of “assimilation” as she or he responds to new experiences or concepts and makes gradual “accommodation” by adjusting their fitness in the environment. By definition, assimilation refers to the organism or person’s bringing some external object such as food or ideas into conformity with a given frame of reference already present in the organism or person such as an organic need or mind-set. Accommodation refers to the organism or person’s altering some aspect of its own frame of reference in terms of organic needs or mind-set in order to take account of the object in the environment. The learner builds cognitive knowledge by social interaction through interchanging communication and gradual accommodation by adjusting their fitness in the environment. Reflective cognitive skills can be improved by interlocking their experience with journal writing, symbol making and dialectic discussion. Both Erikson and Piaget made the assumption that human beings develop in gradual stages of certain predictability. And both contribute to the educational field the concept of nurturing, facilitating social skills and cognitive development by focusing more on the early infant and child ages. However, both paid little attention to the spiritual dimension of human development. Nevertheless, Jean Piaget’s theory helps James Fowler explore faith development in the formal operation process.

Fowler, in his book, *Stages of Faith* has developed a relational character of faith and discusses the necessity of composing a whole sense of self, world, and God. Faith, for Fowler has two foundational qualities: first it is relational. To support this he introduces a

¹⁵ Jean Piaget, *Equilibration of Cognitive Structures* (New York: Viking, 1977), 4.

triad relational pattern of faith: the self, others and a shared prime value. The second foundational quality of faith is knowing activity. For Fowler, faith is formed by “images, symbols, rituals and conceptual representations.”¹⁶ He affirms that faith unifies a person’s life as an active mode of what the person learns, feels and grows. He views that life can be transformed through faith and that a person’s religious activity can facilitate it. Fowler’s faith development involves multiple aspects of interrelationships between personal identity and societal value, unconsciousness and consciousness, aside from the person-God relationship. A person’s faith can be recovered in the process of meaning and value making in spite of his/her deprived childhood. Fowler has identified the stages of young adulthood as “Individuative-Reflective Faith,” in which young adults develop a vocational dream and ideology. Nevertheless, he also called it a stage of “moratorium,” when young adults tend to avoid over-commitment and urgent responsibility.¹⁷ Fowler’s faith development theory, indeed, discloses multiple aspects of the interrelationships between personal identity, societal value, unconsciousness, and consciousness. According to Fowler’s model, maturity is reached when a person arrives at the last stage of “universalizing faith” in which love becomes “trans-narcistic love.”¹⁸ Thus, in Fowler’s theory, young adults are never able to reach maturity at their age. Fowler’s insight is also helpful in understanding emerging conflicts and tensions in young adulthood; however, he has undermined the organic and holistic aspects in human relations especially the feminine side of human nature.

(3) Contextual Relations

16 James Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper San Francisco, 1995), 25.

17 Ibid., 43.

18 Ibid., 211.

Carol Gilligan reviews how human development proceeds in a relational rather than structural process in her research.¹⁹ She has affirmed that women describe their realities using different language than men. She criticizes the conventional model in which the male becomes more independent by separating one's self from family and society. She contends that female morality is a product of interpersonal relationships and loving friendship. Gilligan illustrates feminine moral reasoning in three levels, which is similar to Fowler's theory but uses a different definition. She defines morality as the "principle of responsibility and care" in human relationships on a day to day practice. Young adulthood, in Gilligan's model, can be attributed to stages between level one and level two. Level one is the stage of "orientation to individual survival" in which a person's option is nothing but making a choice in pragmatic reasoning to isolate oneself as powerless. In this stage a person struggles between selfishness and responsibility. Level two is "goodness as self sacrifice" in which transition occurs from selfishness to responsibility as one examines her relationship between her self and others. Woman exercises responsibility action toward what is "best" and "truth" seeking self honesty and searching right way of caring option. Level three is "the morality of nonviolence" in which woman chooses to exercise her moral responsibility in a self reflective way overcoming conflicts between selfishness and other regards.²⁰ Gilligan's study seeks to give adequate expression to young adulthood's evolving relationships and moral responsibilities. The issue of evolution of the self and others has been clarified by Sharon Parks. She comprehensively examines young adults' character development in relation to a Christian community.

19 Carol Gilligan, "In a Different Voice," *Harvard Educational Review* 47, no. 4 (November 1977): 485-509.

20 Ibid., 485- 86.

Parks defines young adulthood as the peak stage in overall lifespan and investigates critical aspects of growing maturity in her book. Parks argues against conventional assumptions. Instead, she believes that young adulthood marks the threshold towards adulthood in terms of taking responsibility, ongoing meaning making and weaving relationships with his or her environment. She defines adulthood as a “way of making meaning” in three ways: (1) awareness of own reality and capacity to compose, (2) involvement in dialogue toward truth, (3) maintaining and developing responsible relationships.²¹

According to her argument, the young adult years are critical in the developmental process in terms of shaping identity, intellect and faith. Young adulthood is marked by a departure from inherited or assumed conventions. It is also the beginning of building a world in their terms by interplaying self, world and ultimate reality with ongoing experience. The competence in young adulthood emerges in the dialectic between “self” and “not-self,” “authority’s offering” and “unqualified relativism.”²² Parks’ key concept focuses on a network of belonging to authority, community, and culture. This is because young adults are searching for not only the right images but images that fit the ongoing collective experience. Thus, their growth and maturity relate to the interconnected relationships of thoughts, value and action towards responsible and convictional commitments. Although Parks has touched on issues that the church as a religious community can learn from, her study gives attention to a higher educational setting: college, university and seminary.

21 Sharon Parks, *The Critical Years: The Young Adult Search for a Faith to Live By* (San Francisco: Harper & Row, 1986), 6-8.

22 Ibid., 195

CHAPTER 2: Young Adults and Developmental Consideration-B

I have studied many times. The marble which was chiseled for me-
A boat with a furled sail at rest in a harbor. In truth it pictures not my destination but my life.
For love was offered me and I shrank from its disillusionment; Sorrow knocked at my doors, but I
was afraid; Ambition called to me, but I was dreaded the chances. And now I know that we must lift
the sail and catch the winds of destiny wherever they drive the boat. To put meaning in one's life
may end in madness, But life without meaning is the torture of restlessness and vague desire-
It is about longing for the sea and yet afraid.¹

Young adulthood is a formative stage for their personality and character as a person goes through mental and emotional changes. Young adults become sensitive to the events taking places around them, insightful in overcoming the pre-existing conditions. As Edgar L. Masters describes young adults face the crossroad of life and death, feelings of awe and despair, hope and disappointment. Those young people experience sudden mood changes: they change suddenly from being gentle and delicate to vehement emotions. Sometimes, their emotions quickly turn from being lively and passionate to being depressive and apathetic. Sometimes, they become so excited about the infinite possibilities. Then they become depressed when they face shipwreck experience. They struggle with doubt and anguish and then swiftly move on with life confidently. Their lives consist of a blazing passion of love, curiosity and fascination. Young adulthood is a stage of raising full of questions: how to live a life; who will be life partners; what is the meaning of life; does God really exist; what will be right vocations and so on. As they go in and out of conscious and unconscious realm, self awareness and identity are developed. This chapter attempts to understand young adults and characteristics in the human development process by examining three considerations: (1) Depth-psychological, (2) Eco-psychological, (3) Spiritual formation.

(1) Depth-psychological Consideration

Depth psychology belongs to a perspective of a Psychologists' group who attempt to understand dynamic of the person's unconscious psychic life as a route of meeting God.

¹ Sharon Parks, *The Critical Years*, 43, citing Edgar Lee Masters, *Spoon River Anthology* (New York: Macmillan, 1976), 65.

Ann Ulanov, a member of the Jung's Institute and educator in the field of Psychiatry and Religion, demonstrated her theory, as Erikson did. But her exploration was on a person's conscious and unconscious level in the interior world rather than the outer world.

Contrasting Erikson's thoughts on the individual's outer world based on *soma*, *psyche*, *ethos*, Ulanov argues that there are three components in a human's interior world: soul, psyche and ego. I would focus on the clarification of each term since each element is so critical for a person's ego personality development towards wholeness.

The soul is located in the deepest place of the human psychic world. It is considered as the meeting place for humans and God. Soul, in the traditional concept, has been thought of a divine nature moving towards the light: goodness, clarity, freedom from the deep dark space such as evil, shame or confinement. However, the soul's value has been awakened with modern psychologists who are particularly identified as depth psychologists. According to them, the soul, rather than moving outwards, stays in the deep dark space of the unconscious life of the psyche.

The soul is always looking for a relationship with God, psyche and a person's self because it is searching relentlessly for purpose, true self and wholeness. The soul is perceived as the first agent to signal a sign for a person when he or she meets God. Ulanov emphasizes a meeting point of the soul and the psyche, in which a person's imagination springs out in the form of a dream, fantasy or other creative thoughts. Thus, the soul is always waiting for a person's consent and will by resisting to remain alone. To Ulanov's argument, the soul needs to be in-touch; otherwise the soul will never grow.² Whereas the soul relates more on the spiritual side, psyche relates more on the reality side.

2 Ann Belford Ulanov, *The Wisdom of the Psyche* (Cambridge, MA: Cowley Publications, 1988), 104- 06.

Psyche is the reservoir for the human personality, which constitutes dual dimensions of consciousness and unconsciousness. It also seeks relations just as the soul does, but it is known as a composite of dual gender and dual dimensions. Dual gender refers to both masculine and feminine, which shows characteristics of either males or females. Ulanov has developed her understanding based on the Jung theory—a person has masculine and feminine elements in their psychic world, male has a female side and female has a male side. And she also took the insight from Erikson's bipolar system, as described in the previous chapter, which implies that the psychic and sociological activity between the two opposing poles—one pole is the ego quality and the other pole is the counterpart of the ego quality—influences both consciousness and certain behaviors.

The heart of Ulanov's theory is the development of a person's ego personality. According to her description, ego personality is built up out of the repeated process of encountering the otherness of the opposite pole of psychic polarity through the reconciliation of the two poles. The anima—the feminine within the masculine—effects the fulfillment of both feminine and masculine. The animus—the masculine within the feminine—connects the deeper feminine self to the female ego and initiates the development of the feminine personality.³

According to Ulanov's hypothesis, Ego relates to the core of the personality: the self-who am I.' It consists of two sides: the conscious and unconscious and in three characteristics: Ego, self and id. The ego is viewed as the central complex of the psyche that represents the person's characteristics, image of the person and the world. The ego develops

³ Ann Belford Ulanov, *The Feminine: In Jungian Psychology and in Christian Theology* (Evanston, IL: Northwestern University Press, 1971), 26, 143, 212.

through the reconciliation of a bipolar system of the anima and animus in three phases: formless; matriarchal-patriarchic; and integrative in terms of forming awareness and a connection to the unconscious unified self.

Individuation, for Ulanov, refers to the process of ego personality development and it leads personality to a mature ego. Thus, Ego can be developed when a person is willing to organize attitudes by accepting his/her limits and boundaries while understanding the dimensions of the total psyche. Unlike Erikson's understanding of wholeness, Ulanov theorizes, a person can reach the point of wholeness when he or she hears and follows the law of one's interior world. Otherwise, a person experiences the loss of the 'sense of I-ness' which is prevalent in today's world. In sum, Ulanov's thesis identifies that 'ego' represents 'who person is' and consists of two sides: the conscious and unconscious. An individual's growth correlates to ego development. Ulanov advises that we first give attention to our psychic world and second, get familiar with it and third, trust that healing will come.

According to Ulanov's analysis, people suffer both individually and collectively. A person's life is shaken by hidden obsessions, with things around daily living: food, cigarettes, schedules, rage, anxiety, depression, despair and so on. Nobody is exempt from struggling with life's challenges such as conflicts and inflictions, pressures and fears, madness and blindness. Ulanov's theory states that full aliveness is a goal of wholeness which can be attained through 'the ministry of ego' that opens to all conscious and unconscious dimensions of the psyche.

However, Ulanov asserts that religion enriches a person to arrive at the beyond-ego stage where the person seeks transpersonal value beyond personal ego without

distinguishing between self and others.⁴ This is what makes her perspective different from Erikson's argument. Ulanov's thesis aims towards a dialectical wholeness whereas Erikson's case seeks a developmental wholeness.

Love, for Ulanov, is the circulating energy between the human and the divine. Mother's love is considered as an archetype for all human love. Ulanov did not focus on young adulthood but she would emphasize the "female-element love" to keep the intimacy with the divine love and reduce emotional and mental distress.⁵

Corresponding to Ulanov's perspective, Ana Maria Rizzuto has explicated her psychoanalytic study. According to Rizzuto's thesis, a child grows up forming a primary image of God and those images keep evolving as the person's self representation changes in relation to parents and care givers during the life cycle. In Rizzuto's description, human development aims at a person's sense of aliveness which takes place when the person cherishes vital images of God in the person's psychic space. With the insight from Erikson's epigenic theory, Rizzuto argues that a person's God image needs to be revised as they grow older, otherwise, persons suffer mental illnesses or actual growth never occurs. Identifying the "object relation" as a dynamic law of psychic defense adaptation as well as the need for meaningful relations, Rizzuto emphasizes a person's transformation which is possible by playing and loving a special object as God's representation.⁶ According to Rizzuto's premise, religious institutions provide means for people to shape God's image

4 Ann Belford Ulanov and Barry Ulanov, *Religion and the Unconscious* (Philadelphia: Westminster Press, 1975), 176- 77.

5 Ann Belford Ulanov, *Finding Space: Winnicott, God, and Psychic Reality* (Louisville, KY: Westminster/John Knox Press, 2001), 78-80.

6 Ana-Marie Rizzuto, *The Birth of the Living God: A Psychoanalytic Study* (Chicago: University of Chicago Press, 1979), 204.

that has been constructed historically and culturally. Both Ulanov and Rizzuto echo the importance of the female element in a person's interior world and its power to mold selfhood and relationships with others.

(2) Eco-psychological Consideration

Recently a group of psychologists argued that human development would not be possible unless nature's care be done first. Theodore Roszak challenges dualistic and the mechanic modern worldview and promotes a new way of looking at human beings and the world in appreciation of cosmic natural evolution. According to Roszak and his team, identified as Ecopsychologists, cosmic evolution is in the working process with a life generating mentality. His theory has developed based on the latest evolutionary study that life and human psyche emerge from the evolutionary process within the unfolding complex systems of the universe.⁷

Under this belief, the core of a human being's psyche refers to the ecological unconscious and the repression of the ecological consciousness causes a disturbance of human psyche and is the root of human madness. Ecopsychologists emphasizes that childhood is a crucial stage of development as Erikson and Ulanov, yet, they identify distinctively the ecological ego that both children and adults need to develop as a principle for psychic development and healing. By awakening the ecological unconscious, people develop a sense of ethical responsibility not only towards the planet but also for social relations and political decisions. By emphasizing the interrelationship with the inherent environment, ecopsychologists aim towards a person's wholeness by recovering the

⁷ Theodore Roszak, *The Voice of the Earth: An Exploration of Ecopsychology* (New York: Simon & Schuster, 1992), 172- 76.

repressed unconsciousness and narrowing the alienated gap between person and person, family, society, and the natural environment. Howard Clinebell is one of the leading pastoral counselors and educators based on ecologically oriented counseling, teaching and community action.

According to Clinebell's argument in his *Ecotherapy: Healing Ourselves* (1996), the heart of human development is healing and growth encompassing the total mind-body-spirit relationships, which are utilizing energies of nature. In the first chapter, Clinebell explicates the integrated relationship of the life cycle with ecological circles for self-care, earth care and soul care. He emphasizes human perceptibility to nature's self-transcending and creative power. Thus, to Clinebell human beings are key agents of transformation toward earth friendly lifestyle and policies. Emphasizing the human's forming and transforming values, attitudes and behaviors Clinebell proposes an ecologically constructive approach aiming holistic education.⁸ Recognizing human alienations from self, culture, God and nature, he has summoned three dimensions of action: "inreach" can be possible by nature's nurturing, "upreach" refers to the spiritual awakeness and "outreach" represents participating in action for nurturing the earth with others.⁹ For Clinebell "outreach" orients more with therapeutic aspects from outdoor area of wilderness unlike the conventional meaning of mission-orient activity by evangelical group. Roszak's and Clinebell's perspectives indeed reveal an ecologically embedded human being's nature and suggest alternative ways of looking at a widened picture of human development. I wholeheartedly agree with their argument, though for Christians another aspect is critical in terms of new

⁸ Howard Clinebell, *Ecotherapy: Healing Ourselves, Healing the Earth; A Guide to Ecologically Grounded Personality Theory, Spirituality, Therapy, and Education*. (Indianapolis: Fortress Press, 1996), 12.

⁹ Ibid., 189.

creation or born-again human beings in the whole picture of human development.

(3) Spiritual formation Consideration

This PART focuses on spiritual growth within the Christian context.

I think James E. Loder is greatly insightful in terms of young adulthood. His research relates more to young adults' faith and ego development. Loder points out theological deficiency in the humanistic psycho-physical-social developmental perspective which often focuses on self-centered-ness through a continual process of centering, de-centering, and re-centering of the self. And Loder offers insights spring from two perspectives: (1) Fowler's triad structural interrelationship between self, other and shared centers of value multiple aspects; (2) Parks' dialectical relationship development between "self" and "not-self," "authority" and "unqualified authority," which explicates further the structure of human development from a theological perspective on intimacy among young adults.

Recognizing young adulthood as between the ages of 18 to 30, Loder emphasizes a person's emerging identity by seeking love through intimacy and overcoming feelings of isolation.¹⁰ According to Loder, developmental struggles in young adulthood are identified as "intimidation" and "isolation." Thus, Loder argues, agreeing with Parks' contextual self emergence, that young adults' developing ego is constructed at "the point of encounter" in terms of cognitive development and faith formation. He recognizes that the loss of ego identity comes from "love and work."¹¹ Young adults begin to encounter this as they become involved in social networks. Nevertheless, Loder distinguishes his point from Parks,

¹⁰ James E. Loder, *The Transforming Moment: Understanding Convictional Experiences* (San Francisco: Harper & Row, 1981), 97.

¹¹ James E. Loder, *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco: Jossey-Bass Publishers, 1998), 252- 55.

identifying the human spirit as a crucial factor both for development and transformation.

Loder argues that the danger of isolation is not from people or relationships, but more fundamentally “the entrapment and isolation” of the spirit of young adults themselves.¹²

Loder’s study has affirmed that young adulthood development fundamentally relies on the study of the human spirit, in which human life unfolds visibly, tangibly, and experientially towards the journey of transforming the ego. For him, the dream is another crucial part in young adulthood. Loder refers dream as an essence of the human spirit, through which ones’ inner most passion is expressed in the developmental conflicts dealing with issues from occupation, intimate relationships, marital adjustment, parenting, lifestyle, self and future.¹³

Loder understands that the spiritual quest begins and ends in the human ego. And maturity in the whole personal development involves multiple aspects of interrelationships among societal values, unconsciousness and consciousness between self, others and shared centers of value and power. But he argues the encountering experience of “Spirit to spirit” as the path to the wholeness.¹⁴ Loder's key concept refers to “transformed human ego” that is free from fear and isolation, which is possible through the negation of self and re-centering on the indwelling presence of the Spirit of Christ.¹⁵ Both Parks and Loder emphasize the emerging personhood of young adults within themselves more than the formation by authority and community. I will develop further Loder’s theological interpretation of spiritual formation in CHAPTER 7.

12 Ibid., 264.

13 Ibid., 259- 62

14 Ibid., 59-60.

15 Ibid., 231- 49.

CHAPTER 3: Young Adults and Community

I saw the messiness of church politics and egotism. I was driven mostly by ideology and theology. Which isn't very sustainable, even if they're true. I wondered if Jesus had anything to say about this world, and I began to question how much he cared whether I listened to Metallica. . . . I even heard a pastor explain that he used to work in the corporate world and now he was in a "different kind of business" with the "best product in the world." but I wasn't sure I was even selling them the real thing.¹

The previous chapter affirmed the critical point of a network of human and divine relationships during young adulthood. Accordingly, important factors in the maturing process are family, friends and community. Furthermore mentors or guardians are functioning as coaches. The quality of the relationships among one's self, others, community and culture will guide young adults to compose and transform young adulthood. Identity formation can be one of the main elements in a young adult's character in terms of self and social recognition. Spiritual formation is one of the integral components of young adulthood, both personally and socially. Moral development is also crucial for young adults' inner- and inter-personal relationship. Thus, community can be a crucial place for young adults to form their characters, such as their identity, spirituality and morality. In terms of relations between education and community, Gregory Cajete's native Indian educational model offers an important lesson. After examining Cajete's indigenous model I will compare it with other Christian educator's perspectives

Cajete, a Tewa Indian, has developed his tribe's educational model based on the ethos and mythos of the people, with their stories, rituals, arts, land, feelings and attitudes, dreams, visions, culture and patterns of interaction. In his book *Cajete*, criticizing the contemporary European-American educational system for its lack of an ethical and moral

¹ Shane Claiborne, *The Irresistible Revolution: Living as an Ordinary Radical* (Grand Rapids, MI: Zondervan, 2006), 45.

dimension as well as multidimensional and holistic dimension of relational reality, argues communal foundation of indigenous education. Education, for Cajete, “is an art of process, participation, making connection” and learning is “a growth and life process” which takes place within an indigenous community where individuals develop into whole people.² What are the implications of community for contemporary Indian education and how does a person reach wholeness in the process of education?

According to Cajete, community proffers three implications. First, the community is the primary context in which the Indian person achieves a sense of identity. In other words, an individual becomes whole and complete as her or she learns about the nature of relationships and shares responsibility in the life of one’s people. Second, community is the foundation for leadership service and cooperative value. As a matter of common survival and tradition, people come together as an integral unit for the benefit of all in work, ceremony, game and communal activities, learning and understanding the nature of relationship. Third, community is the center of life in which experiential education takes place. In community, an individual learns about one’s inner self, and how the individual and community are integrally related as a whole.³ Wholeness, according to Cajete, health, wholeness, harmony, self-knowledge and wisdom are all related. It does not mean being perfect, complete, nor happy, but rather, “growing.” Cajete’s concept is not far from the Jungian concept of “individuation,” which means a process of searching for meaning which [is] already embedded in life itself.⁴

2 Gregory A Cajete, *Look to the Mountain: An Ecology of Indigenous Education* (Durango, CO: Kivaki Press, 1994), 24.

3 Ibid., 174- 79.

4 Cajete, *Look to the Mountain*, 180, citing John A Sanford, *Healing and Wholeness* (New York: Paulist Press, 1977), 20-21.

Religion, for Cajete, is not conceived as a personal relationship between the deity and each individual, rather as a relationship between a particular god and a community. However, community, not god, provides the primary setting of the tribe's legends, practices and beliefs that are all considered sacred. Cajete's emphasis on community echoes the Christian perspective on what the community is and how education takes place. I want to review some Christian educators' perspectives since the turn of the twentieth century.

Horace Bushnell, in his seminal work *Christian Nurture*, sought Christian nurture within the family and a family-like church as an alternative to individualism and the privatized religious experience. He believed human life was dependent upon relationships, by which people were nourished. Thus, he argues for an educational theory and practice that is based on the church-centered way of life since church functions as the "organic unity" of society.⁵

Beyond Bushnell's emphasis on the family-like church, Albert Coe argues that the whole social network of reality is the primary educational context. Coe's educational approach focuses on Church activity, including the home, public school and society as a whole. Christian education at church is particularly crucial because a person can go through a critical reconstruction of relations based on Jesus' teaching that each person reflects a divine image of infinite worth. Participating in Church activities is part of a social interaction by individual's Participation that is considered as the primary subject matter.⁶

H. Shelton Smith explains in *Faith and Nurture* (1941) that a fundamental issue of Christian nurture is ecclesiology, the nature of the church or Christian community. He

⁵ Horace Bushnell, *Christian Nurture* (New York: C. Scribner, 1861), 71.

⁶ George Albert Coe, *A Social Theory of Religious Education* (New York: C. Scribner's Sons, 1917), 33-54.

criticizes the progressive movement because of the influence of modern psychology and liberal protestant theology, which appears to emphasize the individual religious experience and achievement over God's involvement. He argues that individuals are communal beings that need to Participate in churches that are communities of faith in order to be Christian. His logic is that no Christian faith or life would be possible without a faithful communal life. Thomas Groome developed Smith's perspective more fully.

Thomas H. Groome developed his scheme of Christian religious education by sharing story and vision, drawing from Christian life and the family as Church. His argument begins as an life-long faith journey by rejecting linear concepts of time, which denotes the separation of past, present, and future. Then, he impressively develops his argument by interconnecting various components of Christian religious education of a person to critical consciousness about the nature and purpose as well as the context and historical situation. He emphasizes that intentional and deliberate communal activity to reflect the way of Christian religious education under the central theme of the preaching and life of Jesus Christ was the kingdom of God. He asserts that the church has a three-fold mission: *kerygma*—of preaching in word and celebrating in sacrament the message and memory of the risen Christ, *koinonia*—becoming a community of authentic fellowship, faith, hope and love, and *diakonia*—of service that makes the kingdom present now and prepares the world for its final completion by a life of loving service to the whole human family.⁷ Although Groom's approach is inspirational, his suggestion of creative and

⁷ Thomas Groome, *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Harper & Row, 1980), 39-47.

transforming activity towards an open future raises ongoing questions: where, how, and when. Westerhoff III revived Groome's theory.

In *Living The Faith Community* John H. Westerhoff III warned that the church as the faith family faces unique problems in our day because the foundational notion of kinship and covenant relationship in the life of the church is broadening. He refers to church as a family locating between the natural family and society, which is identical to Bushnell's idea of the church as an organic unity. Westerhoff III recognizes the ongoing issue that individuals tend not to give up benefits based on personal preference.

Recognizing the church as a voluntary association in the United States, Westerhoff III argues a call for the church to change from a "masculine" goal and task driven orientation, to an "effeminate" nurturing and caring orientation.⁸ He acutely points out the need for a common identity in the church as a family instead of an institution, yet open to others. This identity can be transmitted as a "hidden curriculum" within worship, fellowship and mission. He wants to view that church as a Particular "sign of gift" that reflects four characteristics: a common story or memory and vision; a common authority; common rituals; a common life."⁹ He asserts that Christian nurture, historically named "catechesis," is comprised of two interrelated processes: formation and education. Formation is identified as enculturation or socialization, education refers to teaching and learning and intentional activity that aids in acquiring the responsible thinking, feeling and willing. To Westerhoff the church is the center of Christian life that should integrate five dimensions: (1) liturgical-life of worship that encompasses symbolic action, myth and story, (2) moral-ethical norms

⁸ John H. Westerhoff III, *Living the Faith Community: The Church That Makes a Difference* (Minneapolis: Winston Press, 1985), 20.

⁹ Ibid., 25.

of how a person makes decisions in political, social and economic settings, (3) spiritual — acts of devotion regarding the persons relationship with God, (4) pastoral--life of caring for the community through healing, sustaining, guiding, and reconciling, (5) catechetical--life of learning, formation, converting and nurturing, which happens in the life of the church.¹⁰

Westerhoff III, emphasizing rituals, liturgies, and rites of passages, redefines the church as a community of Christian faith in which believers are intentionally doing God's will sharing common praxis which is identified with the work of Jesus and his followers.

Charles Foster re-examined Westerhoff's theme of the church as a people in pilgrimage.

Charles Foster's faith-community model affirms the above educators' conclusion: the life of the community is the content of Christian education. However, Foster's argument seeks to overcome some difficulties that the faith community faces: individual preferences and expectations of volunteerism, individualism, and private-ism in a pluralistic religious environment. Contemporary church teachings should engage in informal interactions imitating Jesus' teachings on how to live "with" and "for" others. Nevertheless, Foster revitalizes the concept of school in the church as *communitas*. *Communitas*, for Foster, is the central place of the interplay of historic continuity and inclusive values in diversity compared to voluntary gatherings in which the flow time is sequential, exclusive and based on the value of the majority body of community. Foster proposes the community of faith as a guiding image to build up the church as a place to compose the corporate character and root one's personal identity.¹¹

¹⁰ John H. Westerhoff III, *Building God's People in a Materialistic Society* (New York: Seabury Press, 1983), 13-138; *Inner Growth Outer Change: An Educational Guide to Church Renewal* (New York: Seabury Press, 1979), 57-60.

¹¹ David Ng and Grant S. Schockley, with Charles R. Foster et al., *Ethnicity in the Education of the Church* (Nashville: Scarritt Press, 1987), 69.

Whereas these Christian educators pay little attention to ecological concerns, Cajete's indigenous model places the Indian community in the natural environment as a common context. Community, for Cajete's indigenous model, includes the natural world of plants, animals, water and mountains. Additionally, it involves the cycles of the sun, moon, stars and planets.

Conclusion

Young adulthood is a period of “love” and “work.” Young adults interact with people, a new culture, and new academic and social demands. Young adults grow in the matrix of relations between family and society, the academy and the work place, and the church and community. The key developmental issues in young adulthood concern the individual ego. The ego emerges by seeking intimacy, psychologically socially, and spiritually in the interaction with loving relationships and productivity in work.

However, those authors mentioned in the previous chapters agree that young adults need a guide to accompany them as they mature. The psycho-social model emphasizes the organic principle; an active cognitive mind develops intellectual ability and faith; contextual relationships in social interactions improve morality and responsibility; the depth-psychology perspective emphasizes the integration of male and female elements; the eco-psychological perspective teaches how bio-*philia* and the collective unconscious are interrelated; and human being's transpersonal capacity in spiritual dimension. Religious educators have affirmed that a network of human relationships within the faith community is critical. Accordingly, family, friends and community are important for maturing young adults through the roles of coaches, mentors or guardians. The quality of a deeper intimacy and interdependency between one's self, others, community and culture will guide young adults not only to foster their maturity but also to impact the world. Accordingly, young adulthood can be defined by four characteristics: identity, meaning making, spirituality, and love. Identity formation can be one of the main elements in a young adult's character in terms of self and social recognition. Meaning making is also an integral aspect, crucial for young adults' inner and interpersonal relationship. Spirituality is another component where

young adults can find their innermost character. Changes in young adulthood come from day to day activities and ultimate changes occur when a person goes through a convictional experience. In the journey of a young adults' maturity, love appears as the major force in the form of faith, commitment, healing energy and transforming power towards wholeness.

Nonetheless, educators should pay attention when young adults make comments such as Shane Claiborne's lament: "I saw the messiness of church politics and egotism. I was driven mostly by ideology and theology, which isn't very sustainable, even if they're true. I wondered if Jesus had anything to say about this world, and I began to question..."¹² Supporting Claiborne's experience, Craig Kennet Miller's argument in the beginning of this chapter, is worth reflecting on. I think Miller's perspective challenges us to re-examine the distinctive characteristic of Christianity and Christian community.

¹² Claiborne, 45. The quote is cited in the beginning of this chapter.

PART II: Young Adults and Emerging Communities

Research and Markets reports that young adults have become richer in the US and Western Europe by reaching incomes of US \$798 billion. They spend most of their budget on traveling and personal care, foods and drinks.¹ Research also reports that young adults suffer from loneliness and isolation due to broken relationships and individualistic patterns of life in a fractured world. Their spiritual hunger raises the question: Does my life have any meaning? Mass media and the entertainment industry shape their identities. They desire meaningful ways of life and want to take responsibility but their minds are filled with “why” and “how” regarding the absence of meaning and emptiness of purpose. Numerous articles from medical and psychiatric experts report: problems of depression, anxiety disorders, the highest drinking problems in the United States, and high risks for several mental health and behavioral problems, including alcohol, tobacco and illicit drug use.²

The young adult’s character consists of identity, meaning making, and spirituality that are molded by the web of relationships they are involved in. The Christian community has played a major role in the formation of young adults’ characters. Community, friends,

1 Laura Wood, “Research and Markets: Young Adults in US and Western Europe Have Total Income of US\$798 Billion, Making Them Important Group to Target Despite Their Falling Share of Population” *PR Newswire* (Dublin, Ireland: May 2005), [journal online] accessed 20 April 2007; available from <http://www.researchandmarkets.com/reports/c17887>.

2 Christine M. Lee, et al., “Are Social Norms the Best Predictor of Outcomes among Heavy-drinking College Students?” *Journal of Studies on Alcohol and Drugs*, 68, no. 4 (July 1, 2007): 556. [journal online]; accessed 20 April 2007; available from [http://www.lexisnexis.com/us/Inacademic/results/docview/docview.do?Damian McNamara, “Most College Students Use Stimulants on Occasion; Addiction Psychiatry,” *Clinical Psychiatry News*. 35, no. 7 \(July 1, 2007\): 33. \[journal online\]; accessed 20 April 2007; available from \[http://www.lexisnexis.com/us/Inacademic/results/docview/docview.do?Elissa R. Weitzman, “Social Developmental Overview of Heavy Episodic or Binge Drinking Among U.S. College Students,” *Psychiatric Times* \\(February 1, 2004\\): 57. \\[journal online\\]; accessed 20 April 2007; available from <http://www.lexisnexis.com/us/Inacademic/search/homesubmitForm.do>. NIAAA’s Task Force, “A Call to Action: Changing the Culture of Drinking at U.S. Colleges,” *Publication No.:02-5010* \\(Bethesda, MD.: National Institute on Alcohol Abuse and Alcoholism\\); available from \\[http://www.collegedrinkingprevention.gov/Reports/TaskForce/TaskForce_TOC.aspx\\]\\(http://www.collegedrinkingprevention.gov/Reports/TaskForce/TaskForce_TOC.aspx\\).\]\(http://www.lexisnexis.com/us/Inacademic/results/docview/docview.do?Elissa%20R.%20Weitzman,%20Social%20Developmental%20Overview%20of%20Heavy%20Episodic%20or%20Binge%20Drinking%20Among%20U.S.%20College%20Students,%20Psychiatric%20Times%20\(February%201,%202004\):%2057.%20\[journal%20online\];%20accessed%2020%20April%202007;%20available%20from%20http://www.lexisnexis.com/us/Inacademic/search/homesubmitForm.do\)](http://www.lexisnexis.com/us/Inacademic/results/docview/docview.do?Damian%20McNamara,%20Most%20College%20Students%20Use%20Stimulants%20on%20Occasion%3B%20Addiction%20Psychiatry,%20Clinical%20Psychiatry%20News.%2035,%20no.%207%20(July%201,%202007):%2033.%20[journal%20online];%20accessed%2020%20April%202007;%20available%20from%20http://www.lexisnexis.com/us/Inacademic/results/docview/docview.do?Elissa%20R.%20Weitzman,%20Social%20Developmental%20Overview%20of%20Heavy%20Episodic%20or%20Binge%20Drinking%20Among%20U.S.%20College%20Students,%20Psychiatric%20Times%20(February%201,%202004):%2057.%20[journal%20online];%20accessed%2020%20April%202007;%20available%20from%20http://www.lexisnexis.com/us/Inacademic/search/homesubmitForm.do)

and real life experiences are critical components that enrich their relationships. An intentional living community based on Christian love is especially crucial for young adults because they can be together as the “body of Christ” and follow the “way of Christ” on a day to day basis.

Unlike traditional faith communities, multiethnic communities for young adults have emerged in recent decades. The *Taizé* and *L’Abri* communities in Europe and the *Mosaic* community in Los Angeles are inter-denominational, inter-racial and multi-ethnic where young adults are the majority. The character of these communities consists of the qualities or features such as core beliefs, values, and convictions that distinguish one community from another. A case study of the above three communities would reveal what is the integrating center of each faith community and which characteristic has changed young adults to new life, renewal and transformation. It would also guide me to find an epistemological concept of the metaphor of community that reflects the reality of how the young generation longs for mending, healing and unity. My project attempts to answer the following four questions: Who are young adults? What does the faith community mean to them? How does the faith community nurture their lives? What will be a new model of education that can not only awaken the young adult’s capacity but also advance God’s love?

PART II incorporates multiple methods with empirical research tools. It includes interviews, journal reports and my own reflection from my personal encounters with young adults, mentors and community leaders. I also examine and utilize three methods to use as objective study criteria: Max Weber’s sociological frame work, Clifford Geertz’s cultural anthropological outline and Daniel Day Williams’ analytic method of Christian history.

Weber's approach is a sociological study which is marked by the method of "verstehen," referring to the system of meaning that welds together into a community motive as subjective factors.³ However, I will incorporate my subjective input. According to Weber, the subjective point of view is critical in order to interpret through investigation of people's actions and community aspects.

Geertz's approach is from a cultural anthropologist's perspective, which is marked by the method of "program," which provides a template or blueprint for the organization of organic process.⁴ For Geertz, religion is a system of symbols, through which psychological attitudes and cultural concepts are transmitted as a pattern of meanings to form a general order of existence.

Williams examined Love in the Biblical tradition of the Hebrew faith and Love in the New Testament; he argues that love takes different forms in Christian history. Love, according to Williams, is viewed as certain archetypal forms which takes three forms— Augustinian, Franciscan, and the Evangelical.⁵ Williams' configuration helped me to realize that Christian communities come in different forms and challenged me to search for an alternate form of community based in Christian love.

Besides investigating the character of the communities such as core beliefs, values and convictions, the study also includes the metamorphic processes of each community: origins, turning points, ways of growth, theological frameworks, leadership structures, and educational systems.

3 Max Weber, *The Sociology of Religion*, trans. Ephraim Fischhoff (Boston: Beacon Press, 1963), xxiii, 59.

4 Clifford Geertz, *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 1973), 210.

5 Daniel Day Williams, *The Spirit and the Forms of Love* (Lanham, MD: University Press of America, 1981), 3-8.

CHAPTER 4: *Taizé*

Taizé is the name of a little village in the hills of Burgundy, in the eastern part of France, not far from the town of Cluny, although it is known as a community's name as well. The *Taizé* community, founded by Brother Roger, is well known for its ecumenism, which includes all Christians from Catholic, Eastern Orthodox and Protestant backgrounds as well as visitors from other religious backgrounds. *Taizé* draws an average of five to seven thousand people including young adults every week. Visitors of all ages and backgrounds come on pilgrimages, and Participate in intentional meetings of prayer and reflection.⁶

Conviction and Value

Taizé does not have a written statement or flyer that indicates the core convictions or values; the essence of beliefs can be found in Brother Roger's books, articles and letters in addition to the Rule of *Taizé*. I can point to the core convictions as: (1) Christ came to earth not to start a new religion but to offer every human being communion in God (John 17:26 and Ephesians 1: 3-5), (2) Go and first be reconciled (Matthew 5:24), the source of happiness is not in prestigious talents or great expertise, but in the humble giving of oneself. (3) God loved you first and that is the meaning of your life. And God enables each to be born and reborn in God and God's forgiveness welcomes all of life. Therefore, dare to give your life for others; there you will find meaning for your life.⁷

6 The story of a community evolution and Brother Roger's vision are illustrated in Gonzalez-Balado, *The Story of Taizé*. 3rd rev.ed (New York: Continuum, 2003), Kathryn Spink, *A Universal Heart: The Life and Vision of Brother Roger of Taizé* (San Francisco: Harper & Row Publishers, 1986), Olivier Clément, *Taizé: A Meaning to Life* (Chicago: GIA Publications, 1997), and Brother Roger, *God is Love Alone*, 2nd rev. ed (London: Continuum, 2003). My analysis depends on both books by Roger and Gonzalez-Balado in addition to the research from my two field trips.

7 Brother Roger, *God is Love Alone*, 2nd rev. ed. (London: Continuum, 2003), 79.

The core value can be identified as “Be filled with the spirit of the beatitudes; Joy, Mercy, and Simplicity” which is written in the Rule of *Taizé*⁸:

(1) Joy: perfect joy lies in utter simplicity of peaceful love. In order to shine out, such joy requires no less than your whole being. Do not be afraid of sharing in others’ trials, do not be afraid of suffering, for it is often in the depth of the abyss that we discover the perfection of joy in communion with Jesus Christ. Perfect joy is self-giving.

(2) Mercy: forgive your brother seventy times seven times. Thus, avoid petty disagreements between brothers. Christ offers you visible and repeated signs of his forgiveness; absolution restores you to joy of reconciliation.

(3) Simplicity: availability means constantly simplifying your mode of living, not by constraint but by faith. It is a way of openness towards our neighbor... simplicity lies in the free joy of a brother who has given up obsession with his own progress or backsliding to keep his eyes on the light of Christ. There is no human being who is left outside Christ.

Origin and Metamorphic Process

The story of this community reveals three critical stages: The first stage began when Brother Roger (whose birth name is Roger Louis Schutz-Marsauche, born in 1915), came to the hill of *Taizé*, Switzerland in 1940 to visit his mother’s home country. The first 20 years of its existence, the community lived in relative isolation. Brother Roger was convinced to offer help to people who were undergoing trials during the Second World War, and he dreamed of starting a community “on account of Christ and the Gospel.” He left *Taizé* in 1942 because of French army officer who warned Roger not to shelter refugees; he returned in 1944 with four brothers providing a shelter for local orphans who lost their family. They also offered hospitality for refugees--some of them were Jews, fleeing from the Nazi occupation. From this point they were called by only their first name since revealing the last name was dangerous for refugees. Seven brothers from different Protestant denominations

⁸ Brother Roger, *Parable of Community*, 25-30.

had joined the first group as a basic form of community bounded with the written Rule of *Taizé*.

The second stage began in the 1960s when young adults began coming to *Taizé*. The world was in turmoil with the slaughtering of innocent people in Czechoslovakia and the war in the Middle East. However, the welcoming of young adults was not fully encouraged within the community because they worried about creating space only for people who are like-minded. It was a challenging time for the community to not only sense unity but also solidarity beyond community to the whole world. Thus, the Church of Reconciliation, the name of the main chapel, always is open and invites others regardless of the visitors' background. In September 1966 most of the visitors were between the ages of 18 and 25. *Taizé* began to speak about the importance of local parishes as they realized the importance of small 'ecclesial base communities' in every region during the 1970s.⁹ As their visitor numbers increased, the Council of Youth was formed in 1974, which brought 40,000 people from throughout the world to the hill of *Taizé*. In 1966 the Sisters of Saint Andrew, an international Catholic community founded seven centuries ago, came to live next to the village and began to take up the responsibilities for a large part of the work. The Chapel began to be renovated for building expansion and a tent structure was added in 1971.

The third stage began in 1979 when Brother Roger and a group of young people communicated to the world through a letter which was written in the south of Chile. The letter was addressed to both small provisional communities and "parishes and congregations, those large communities at the 'base' of the Church." It called them to leave behind passivity, discouragement, and rivalries, to enter into a "common creation" and

⁹ Gonzalez-Balado, *Story of Taizé*, 73.

highlight God's preferential option for the poor and the young. Since 1979 the *Taizé* community brought together young people for a "pilgrimage of trust on earth" in different cities, especially places where healing, peace and reconciliation were needed. "European meeting" is another national scale event, which happens every other year in a city in Eastern or Western Europe. Today the community is composed of about a hundred brothers, of various Protestant, Catholic and Eastern Orthodox backgrounds coming from more than 25 nations. The community generates a newsletter, *Letter from Taizé*, which is written in 57 different languages and mailed out to 70 countries. The English version is attached in the appendix. About seven thousand people representing more than 70 nations visit the community every week of the year. *Taizé* is a global community in which the difference in cultural traditions and doctrinal beliefs are not considered.

Theological Framework

Taizé has grown from brother Roger's calling: ecumenism—common beliefs of Catholic, Eastern Orthodox and Protestants grounded in the Gospel message. Brother Roger's vocation on ecumenism was passed on by his maternal grandmother. A key question today for Roger is still "Will Christians of the West and those of the East discover a deep trust in one another?"¹⁰ His family has become the ministry of young people who are wounded by broken relationships and suffering by physical forms of violence: war, torture, murder and many subtle forms of twisted human relationships.

Taizé keeps searching for the source of the Kingdom of God as its vocation, which directs its theological approach. Brother John, a native of Philadelphia who joined the Community in 1974, argues that the most important thing followers of Christ can do is to

¹⁰ Brother Roger, *God is Love Alone*, 62.

trust in what the spirit is accomplishing within them. He asserts that the main question for believers is not “what should we do” nor even “how should we live?” but “how can we nourish the seed which has been planted within us?”¹¹

God, according to Roger, has no other power than to love. He emphasizes that God is love and forgiveness. God dwells not only at the center of each person’s soul but also fills the entire universe with an “inrush of love.”¹² God wants happiness for us; then Roger asks “but where is the source of such hope?” He affirms that our hope lies in communion with God.¹³ God remains in communion with every one. God is not the author of evil; evil comes from thoughts: the world is bad, not God. God wants neither human’s distress, nor wars, nor natural disasters, nor violent accidents. God also comes to the world in goodness, love and creative power, which is considered as divine energies. God shares the pain of all who are undergoing times of trial and enables us to comfort those who are suffering. The Holy Spirit, for Roger, is the memory of the Church. The Church is the universal community of those who accept the preaching of the Gospel of Jesus Christ. Life of the Spirit indwells in the tradition of Church in which Christianity embodies both continuity and newness. Roger understands that the perpetual newness of the Spirit keeps in tension the eschatological expectation of how the life of the Church ends.¹⁴

Human beings are innocent and there is no emphasis on sin at *Taizé*. When people are suffering, Roger believes that a word of assistance comes to us. Yet, he admits that it is difficult for us to hear it. Thus, Roger argues that Christ is united to every human being

11 Brother John de Taizé, *Reading the Ten Commandments Anew: Towards a Land of Freedom* (Staten Island, N Y: Alba House, 2002), 138.

12 Brother Roger, *God is Love Alone*, 78.

13 Ibid., 74-75.

14 Olivier Clément, *Taizé: A Meaning to Life* (Chicago: GIA Publications, 1997), 30.

without exception, even if people are not aware of it. Christ, according to his belief, reaches every corner of what seems to be out of reach, even the darkest places; and eventually, Christ's presence will illuminate in dark places just like smoldering flames under the ashes. Oliver Clément, theologian and member of the Russian Orthodox Church who often visits *Taizé*, analyzes sin as despair, which comes from failing to understand the full impact of the resurrection and full power of the resurrection to save all people.¹⁵ Roger regards young people as bearers of trust and reconciliation in the suffering world. He says, "Young people possess unexpected strength. By their very simplicity, their lives speak. They foster sharing and solidarity, dispel the paralysis of indifference. They disarm mistrust and hatred."¹⁶

Community Life

At *Taizé* the liturgy functions not only for intentional life itself but also for forming a communal identity. Liturgy awakens young people who come for a whole week or longer. Weekdays consist of prayer-oriented worship three times each day and the weekend is composed for special meanings. Friday is always Good Friday, by which a prayer is held around the icon of the Cross. Praying with their forehead on the wood of the Cross is a sign that they entrust to Christ all that hurts themselves and others. It is a chance to bring one's burdens and lay them down before Christ. The tradition reveals a sign of solidarity with people around the world. Saturday is the Great Saturday that remembers the mystery of Christ's descent into hell and into death. The evening candle prayer vigil lasts through the entire night. Sunday is always Easter where liturgy becomes more elaborate. The

¹⁵ Ibid., 79.

¹⁶ Gonzalez-Balado, 9.

celebration of the Eucharist in the morning on the day of the resurrection concludes a week of meetings.

A weeklong schedule at *Taizé* consists of small group meetings in addition to worship and workshops. People gather in small groups, which are divided by seminar topic, language or geography and assigned Brothers. The topics are structured each week and participants see connections between the different parts of Scripture, such as “holiness” or “newness,” reading together a biblical text and attempting to understand it in greater depth, such as the “Lord’s prayer” or the “Beatitudes.” Sometimes topics deal with art, poetry, music, and craft. However, *Taizé* does not end small group meetings with people within the community. Young people are encouraged to continue their meetings when they go back to their regions and churches.

Core Praxis

At *Taizé*, theory and practice of Christian education are implicit in the communal life of the community. Young people are exposed to the themes of Christian identity, meaning making and vocation in prayer meetings with the whole group, small group discussions, conversations with brothers, sharing stories with others casually, workshops or international meetings, even in personal silence.

Christian identity is molded when young adults wrestle with their own questions: “How can I be a peacemaker?” “How can I create signs of reconciliation around me?” “How can each one meet one another, visiting and welcoming beyond differences and prejudices?” or “How can we express our solidarity with the most unfortunate?” etc. Roger, reflecting on his own struggle of reconciling within himself his Protestant faith without

breaking the fellowship with other faith traditions, suggests to young people that the heart of the Gospel teaching is trust, hope and peace of heart.

Meaning making, for young adults, is a big subject. Their questions are “How can I be myself?” “How can I fulfill myself?” or “Does my life have any meaning?” Roger points again back to the Gospel. He reminds young people that Christ does not say “be yourself” or “find yourself,” rather he says, “you, follow me!” and “be with me.” Roger emphasizes that simple trusting does not mean forgetting many unfortunate people’s suffering or avoiding responsibility in a chaotic society. For him, the Gospel is beautiful because it reveals hope in the story—hope enables believers to go beyond discouragements and rediscover a zest for life.

Finding a vocation is also what young adults struggle with. Their minds are filled with uncertainty dealing with questions of: “How does the decision to follow Christ affect one’s professional life, or use of time?” “How can we live by the Gospel to the very end?” “How to respond to Christ with a definitive ‘yes’ in marriage or celibacy?” “Show us the way to God!” Roger simply shares his personal experiences on how he survived tuberculosis and its serious relapse as a young adult. He reflects that it was a time to read, to meditate, and to discover God’s call that could last for a lifetime.¹⁷ The *Taizé* community is itself an educational environment providing a space where young people can experience a sense of peace, simplicity of life and inner joy, which is lacking in society.

Unity is the core of the living community, contrasting to contemporary society where individualism is the rule. The leader not only inspires unity through his character to the community but also seeks unity in the community. A trustworthy community can

¹⁷ Brother Roger, *God is Love Alone*, 37.

depend on the leader or vice versa. The leader should have an open heart and careful listening skills in order to be accountable to one another. Every member can have access to the leader without reservation. The community can trust a leader who can be attentive to all the concerns of ministry and members of the community. Humility is also required for a leader, otherwise the leader may fall into the trap of authority and power, making others weak. The leader should be the sign of a true servant of Christ representing grace and mercy.

Leadership is rarely discussed at *Taizé*. Brothers of the community submit their will to the Rule, which grows the community Christ and for common service of God. Understanding that leadership can be substituted with the characteristics of the Prior, a servant of communion who represents the community and can be identified with the most essential qualities: unity, trustworthiness and humility.

One of the ways that *Taizé* is fundamentally distinctive from other faith communities is that it is an ecumenical monastic community. The monastic community's purpose is the communion with God and co-dwelling by supporting one another. Members of the community make efforts to be healthy by eliminating weakness and promoting strength for the current residents as well as for future residents. The community also stands as a sign for peace and prayer in the busy world while offering facilities for visitors and guests. The *Taizé* community represents a harmonious communal body in which people can live under one roof, respecting the differences of ethnicity, faith tradition and cultural backgrounds. They also bring many young adults back to the love of Christ. They generate a beautiful worship style, which makes it accessible to wider audiences across geographical boundaries.

Connection: Local, Global Context

The seed of Christianity had been planted in each country and city and is now bearing fruit in each community in Europe. Each place represents a uniqueness that the Gospel had interwoven with each culture. Although the great church buildings and monumental landscaping echo the prosperity of Christianity, sad realities were shown in those historical cities. One of the facts is evident from the people whom I met on the street, in the bus, trains or in the mall.

The people on the streets of some European cities in general, I notice, seem to be unhappy, unhealthy and disheartened just as they were distressed by inevitable physical, mental and emotional illnesses. The people, as I perceive, are categorized by three classes: upper-class people, lower class foreigners and wandering homeless people. Upper-class people are the wealthy and well dressed ones. They are good talkers because they communicate in their native languages. Nevertheless, their faces are apathetic and their lives are passive. Most of them are accustomed to smoking, drinking and drug use.

Lower class foreigners are non-white folks. They are temporary residents from South Asia, Middle Africa and Middle East countries. Some of them are refugees. They struggle daily because of their foreigner status and the scarce job market affects their living stability. Most of the countries in Europe do not allow foreigners to work except for rare cases. Job opportunity for foreigners is worse than in the United States. I was able to spend a few days with Korean families and got to know more foreign students and learned about their hardships. Their survival was threatened and they feel hopeless.

Wandering homeless people are more visible in big cities. Most of them seem to be mentally ill. They roam round public parks and main streets while they shout and murmur

words repetitiously. It was apparent that they are affected by emotional distresses and mental depression. Supposedly the families who live in big cities of Europe are broken apart and people lose their vitality with pains and scars. Those countries in Europe are in severe distress. Cathedrals and churches are numerous, yet their impact on the society seems minute. Their vocation seems to be confined to the church property within.

Connection to Young Adults

Taizé has three meanings for young people: a place of true communion, opportunity for meeting many friends, and a wellspring of vocation. First, *Taizé* offers young adults the experience of community: the life of brotherhood and sisterhood, a simple life of prayer, work and communion. *Taizé*'s metaphor is "a parable of communion." Young adults, especially during the prayer-oriented worship with the presence of white-robed brothers, experience the mystery of Christianity from the synergy of many components: The Virgin Mary holding the Child Jesus, the icon of Jesus on the cross on the altar, illuminating numerous other icons, a line of green branches, candles flickering in a dim light, the chanting of psalms, scripture readings, intercessions, and silent prayers. Young people realize they are at "a spring of water" where the travelers stop, quench their thirst and continue on their way. While they dwell in the moment they can taste "the living water promised by Christ" and know his joy and discern his presence.¹⁸ Young adults find the desire to be a presence of simplicity and contemplation in the midst of a hectic world.

Second, young adults have an opportunity to meet thousands of visitors who are from various countries. Young adults are attracted to *Taizé* because, while the sense of the universal is there, at the same time the identity of each person is preserved. Human

¹⁸ Gonzalez-Balado, 48.

relations are not inhibited, but lived out in a way that allows them to stay within their proper limits, with a kind of reserve or modesty.¹⁹ People can enrich one another with a diversity of languages and unity of songs and prayer. The words of songs are written in English, German, Swedish, Spanish, Italian, Portuguese, French, Polish, Korean, Chinese, Japanese, etc. Everyone Participates in singing the refrains composed of a few words from Scripture in many different languages. Young adults share each story and concern by exchanging questions and hope.

Third, young adults find life meaning and vocation in realizing more of a global context. While they are in the simple life and silence they can find a sense of purpose and direction. One young adult from India felt her call as messenger for peace of the world. Another one from England found her vocation in setting up with others an 'open house' in central Bristol. Another shared that his purpose is to turn away from being a conscienceless consumer and a competitor in a performance-driven society. Roger reminds young people how he found his vocation in his faith journey with Jesus. He gives a testimony: "You open up the way of risk. You go ahead of me along the way of holiness.... You ask me, not for a few scraps, but for the whole of my existence.... One day I understood: you were asking me to commit myself to the point of no return."²⁰

Synthesis

Taizé offers a contemplative spirituality. At *Taizé* young people go back to their own countries affirming their own identity and sensing their vocation. *Taizé* also becomes a spiritual home to older generations where they can go back to the essentials, the identity of

19 Clément, 21.

20 Gonzalez-Balado, 106.

a Christian and the vocation of Church. However, the *Taizé* community is not a perfect living community on earth. They also need to rectify some issues caused by the administrative flaws of large institutions. Since the community is preferential to college students and young adults, people from an older generation tend to get limited service. The community has been operating with a subtle boundary that divides insiders and outsiders by dividing males and females. Such is evident by the brothers' sitting area and their white alb during the worship. Although Catholic nuns are visible in the community, only brothers lead the Eucharistic communion. The administrative staff could not accommodate every need of visitors and guests whose number exceed 7, 000 each day during the summer.

However, *Taizé* does not claim to be a church. The community wants only to be a sign of the Church and a way into it, a way of reconciliation. The pilgrim ministry is an essential part of the vocation of *Taizé*. Brothers go out to the cities and live in the neighborhood by sharing meals and stories.

Taizé reveals its vocation by three characteristics. First, the *Taizé* community promotes the spirit of ecumenism by their living. Christianity has been unfolded by painful battles, which European history reveals. People even fought and separated the church within one nation. However, the *Taizé* community has progressed into an ecumenical community where people can live together by reconciling the differences between Catholics, Protestants and Eastern Orthodox. The source of ecumenism in the community can be found from the practice at home. The community also represents a global community in a local village. The physical environment of the *Taizé* community reflects a global community in which the differences in cultural traditions and doctrinal beliefs are not important. The community strives for a model from the early Christian community of the

first century. The *Taizé* community seeks after a form of early Christian community that was centered on the teachings: “first be reconciled to your brother or sister, and then come (Matthew 23: 24),” and “the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common....it was distributed to each as any had need (Acts 4: 32, 35).”²¹

Second, the *Taizé* community has connected with the issues of young adults and their life struggles. Contemporary faith communities have been losing Participation from the young adult population. Furthermore, young adults keep losing the Christian faith that is formed by knowing “the love of Christ (Ephesians 3:19).” I noticed, especially in my local church that young adults are rarely visible despite the fact that college campuses are near by. Sunday worship has about five hundred attendees and most of them are in their mid forties and older white Anglos. I asked several young adults why they come again and again to *Taizé*. Their response is usually, “*Taizé* felt like a home for me.” How does the *Taizé* community provide this feeling with many young adults from many different countries? Brother Roger points out two agonizing issues regarding what young adults are going through: one is despair that is caused by broken family relationships; the second is the denial of faith that causes young adults to become distrusting of the church and family teaching. Due to the above reasons, *Taizé* invites young adults from many PARTs of the continent. The community not only offers a safe space for the young adults but also helps them to rediscover meaning for their life.

Third, the *Taizé* community has created a distinctive worship style and beautiful songs of prayer. Many faith communities are pursuing a contemporary worship style called

²¹ Brother Roger, *God is Love Alone*, 49-50.

“Open Worship” or “Contemporary Praise Worship” by introducing a music band with hi-tech sound systems and multi media. Regardless of such trends, the *Taizé* community has led an atavistic worship style where people sit on plain carpet around the cross, candles and icons. The worship consists of songs of prayer, scripture reading and silence. Surprisingly, this worship style creates harmony and unity out of many different languages, cultures and traditions, and seems to help people to maintain a close relationship with God. The source has been inherited from prayer traditions of the monastic community. Instead of relying on the preacher’s long discourse, the scripture readings brings the truth as people are “attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in [people]’s hearts (2 Peter 1:19).” Brother Roger highlights simple prayer to young adults as he is convinced that prayer does not have to be skillful or logical. *Taizé* redefines prayer for young adults as a simple way of connecting to God. The *Taizé* community also keeps searching for guidance as to how the Holy Spirit leads toward beauty. Brother Roger introduces young adults to a beautiful life away from their struggles. He sees that young adults do not experience God’s love because their prayer-less lives are filled with antagonism, hatred and discontentment. The *Taizé* worship style fosters a communion with God that has young adults simply trusting in the Holy Spirit who will guide them into communion with the risen Christ.

CHAPTER 5: *L'Abri*

L'Abri Fellowship is the name of the Christian community which is located in Alpine village, Huémoz (pronounced “Way-mow”) near Lausanne in Switzerland. *L'Abri* Fellowship originally was founded by Francis A. Schaeffer, Presbyterian minister and his wife Edith in the mid 1950s. *L'Abri*, French meaning “shelter,” provides learning and resting facility of 8 chalets for an average of 100 people daily including guests and visitors, besides resident staff and students. It began as a missionary study-center of three components: work, study and discussion. At first, the community was as small as the Schaeffer’s family reaching the circle of their friends. Currently it has grown as an internationally known institute with seven branches and two resource centers are allocated over the world. The community information in this chapter has relied upon three sources: (1) the Swiss *L'Abri* that Lane T. Dennis had compiled in his dissertation. (2) the articles and books that both Francis and Edith had written. (3) the English *L'Abri*, where I visited in 2005, in the village of Greatham (pronounced “grettam”) which is situated within the Hampshire countryside about 50 miles south west of London. In addition, visitor’s pamphlets (one is attached in the appendix) and the website information are incorporated as well.¹

Conviction and Value

Total trust of the Bible is the central thrust of the community ethos in which the Bible text is held as a factual record of the past event without faults. Upon this belief the founders of the community have emphasized seeking the truth through Bible study and

¹The story of a community, in terms of its starting and evolution, is drawn mainly from the Edith Schaeffer, *L'Abri* (Wheaton, IL.:Tyndale House Publishers, 1969). Subsequent information of the community is available from <http://www.labri.org/england/map.html>.

group discussion with the conviction that their faith tradition belongs to the religion of truth, compared to other religions. Accordingly a God-centered worldview and testimonial living are essential beyond mere spiritual experience or intellectual pursuit. Francis especially explicated that believers should incorporate their faith to all dimensions of life encompassing secular subjects—the arts, the science, politics, economics, psychology, etc.

Origin and Metamorphic Process

The Schaeffers understand their own history seeing it as a direct guidance by God's activities in their lives. It can be divided into three stages. The first stage begun is 1955 as the Schaeffer family opened their home to their daughters' friends from the University of Lausanne. Those college students came and spent time with the Schaeffers and shared their faith with them during their stay. Edith recollected it as the event of a "big weekend." During the weekend about 25 people stayed at the Schaeffer's place and long hours of conversation and discussion were routine, besides outdoor activity such as group hiking along the mountain trail.²

The second stage is marked by when the community grew into a big family of two dozen workers and members during the early 1960s. An official church congregation was formed as a chapel was completed near the Schaeffer residence in 1964. Francis developed a formal program for the students that became the basic setting for other branches in present days. A weekday in-house curriculum is organized into a program of two of 4-hour shifts. Formal discussion on Saturday night and informal gathering for Sunday night tea are held. After all, the facility was expanded to host 46 students during the week. Christianity Today covered the special edition about the L'Abri in 1964. Especially Francis's two books (1968),

² Schaeffer, *L'Abri*, 143.

Escape From Reason and The God Who Is There, and Edith's L'Abri (1969) were widely distributed. Since then, they engaged more in public lectures in several cities in the US as well as Oxford, Cambridge and Scotland in Europe. The Schaeffers' books and L'Abri had a great impact upon conservative evangelical Christians, especially to college students internationally. Since then, the Schaeffers and their community have become popular across denominational boundaries.³

The third stage began in 1975 when two film series (How Should We Then Live? Whatever Happened to the Human Race?) were made. Similar to the BBC program, Rise and Decline of Western Thoughts and Cultures, Francis wanted to fetch the answer to life's crucial question from the Christian perspective through the documented evidences of the rise and fall of secular humanism. The Schaeffers, with the help of their son Franky, producer of the films, visited and shot the historical ruins of the secular civilization in 122 cities and 14 countries. A 10-episode series was created and distributed. However, during the ending stage of the filming Francis became ill, with what later turned out to be lymphoma cancer extending through his lymph system and his bone marrow and major organs; he died in 1984. Between 1968 and 1980 Francis' twenty one books have sold well over two million copies, especially, Edith's 4 books have sold widely as those, staying on the religious best seller lists for months at a time. Since then the staff, with Edith and her family, have maintained the leadership authority into the present, focusing on central

3 Lane T Dennis, *Conversion In An Evangelical Context: A Study In The Micro-Sociology of Religion*, Ph. D. diss., Northwestern University, 1980 (Ann Arbor, Mich. : UMI,1981), 72.

themes: biblical world view and implications for medical ethics, law, music & education.

Yearly over 3000 people come to the original community in Switzerland.⁴

Theological Framework

L' Abri has grown from three sources theologically. The first is from Francis' own education at two seminaries: Westminster and Faith College which identified with the Old School Calvinistic theology, based on the Princeton Seminary teaching. It was classified as classical reformed theology placing high value upon supremacy of the Bible and human reasoning.⁵ Francis asserts, similar to Roger of *Taizé*, that the mark of a Christian should be "one who loves one another just as Jesus has loved" based on John 13:34-35. However, he emphasized right doctrine. Even though reason never become sufficient, for Francis critical thinking was necessary for the Bible study. Francis emphasized more conscious reflection influenced by theologian Jack Rogers as Scottish Realism or common sense philosophy.⁶ Later, Francis pursued an intellectual approach that was influenced by Georg W. Hegel (1770-1831). His lectures were formulated based on "the method of antithesis"— that "A is A and A is not non A." thus, he tried to seek the truth by the process of synthesizing a given thesis and its antithesis."⁷

The second source was from Francis and Edith's conviction rooted in personal experience during their faith journey—God is the caretaker whose nature entails supernatural intelligence, wisdom, knowledge, and judgment. Edith's role was critical for building a community as a mother as well as a partner with Francis. She believed in God as

4 Ibid., 5-6.

5 Francis A. Schaeffer, *The Mark of the Christian* (Downers Grove, IL: Inter-Varsity Press, 1972), 8-17.

6 Dennis, 132.

7 Francis A. Schaeffer, *How Should We Then Live: The Rise and Decline of Western Thought and Culture* (Old Tappan, N.J.: Fleming H. Revell, 1976), 146.

her personal God who “causes a person to feel strong urge or conviction to do something.”⁸ According to Edith’s testimony, God not only exists but also changes the pattern of human lives. God, for the Schaeffers, has been the main cause of providing not only spiritual food but also financial necessities. Their trust in God’s providence grew out of their countless hurdles in a foreign land, Switzerland, away from their home country the United States. It is the Holy Spirit, for the Schaeffers, enters a person when the person being “born” and represents an agent who affects the lives of people.⁹ For the Schaeffers, the reality of the Kingdom of God can be made possible by person’s being born-again in truthful searching and prayers. Thus, the Schaeffers’ vocation is to live as a witness of the gospel as an embodiment of truth in the present time.

Community Life

L’Abri has promoted an “open home” environment striving for a close family-like atmosphere since the beginning. One of the ways that *L’Abri* is fundamentally distinctive from other faith communities is the family unit operation. Each chalet represents a family unit with its own special ambiance resembling a “home” with considerable individual interaction among chalets and students. The Schaeffers have emphasized that Christian community should be a new kind of family as diverse people live, study and serve for one another.

People, whether they are Christians or non-Christians, come to *L’Abri* for a day or weekend retreat, or up to a whole term (three-month-stay) or longer. Christian visitors are almost all from an evangelical background, although nearly half of them mentioned they

⁸ Edith Schaeffer, 127.

⁹ Ibid., 55-57.

were not confirmed. Some come with curiosity and others come to seek answers to their questions in dealing with spiritual, intellectual or personal life issues. They are divided into four types: (1) young adult Christians who know pretty well what they believe but would like to get a firm ground for their belief, (2) people who have grown up from a Christian background but are unsure about Christianity and about their faith, (3) people who are desperate, on the edge of despair who have tried to find answers, meaning or purpose everywhere and come to the community as a last hope, (4) people who are in Europe for one reason or another, who happened to hear about the community and drop in to see what it is like and decide to stay on as student.¹⁰

The staff and non-paid workers, 6 to 8 people, are living in different houses of the property along with their children. Students typically stay for 4 weeks to 3 months living in one of the four dormitory rooms. In addition, visitors can stay for a few overnights. Students and guests are divided into three or four groups and are invited to each staff family for lunch and dinner according to a prearranged schedule. Meal time provides a chance to meet new people or neighbors whom the hosting staff family invites. Discussion is encouraged especially during the dinner time as people engage in conversation based on the topic which the hosting person initiates.

Core Praxis

At *L'Abri* a formal study program is not offered; instead, individual study is encouraged. All students are suggested to follow a daily schedule— 4hours study at audio room and library, and 4 hours practical work by participating in house chores such as cleaning, cooking and gardening. At typical week night consists of lecture, film or Bible

¹⁰ Lane T. Dennis, 107. Dennis reports that 26% of visitors are from no Christian influence of any kind.

study. Thursday is the day off so that students can use it for sight seeing or rest. All residents, on Sunday morning, worship together at a nearby local church. People come back to gather for the tea time and a reading or other activities for Sunday afternoon.

Education is implicit in the routine schedule of communal living. Personal study consists of reading, listening and interacting with people. The Schaeffers' publications are core reading material and their subjects relate to the basic Christian theology and Christian identity. Listening to cassette tapes is the main means of study as nearly 3000 cassette tapes are available in the audio room. Engaging in dialogue is the other tool of the informal curriculum. Each staff sets a meeting time with students or guests to guide study, to discuss personal issues and to help get the most out of their time while they stay. Francis often lectured or led seminars for church leaders or young adult Christians away from the community. However, whenever he was available, Francis used to be "senior tutor" for each student. He led the weekly evening lectures and weekend night discussions. The discussion subjects vary, in art, philosophy, morality, biblical authority and Christian doctrine. During the work time, simple labor is scheduled for students and it is considered as a part of the learning opportunity as they practice serving one another and do the chores of the community.

L'Abri emphasizes "born-again" individuality. Francis argued that Christian identity is molded by going through a process of conversion. According to the Fran's own conversion experience, six steps are listed: 1st, the raising of basic questions about existence; 2nd, investigation of philosophical alternatives; 3rd, investigation of Christian alternatives; 4th, turning point and acceptance of Christianity; 5th, grounding of Christian perspective in the Bible; 6th, extension of Christian perspective and application of scripture

to real life.¹¹ Therefore Fran and staff members were eager to share their own conversion story, especially, with young adults.

Leadership, in *L'Abri*, takes place for the purpose of building the community by sharing talents and duties of the household. It had been developed organically as a family-size community, growing in numbers of Participants and facility expansion. People of *L'Abri* belong to each group of seven different types: *a visitor, a guest, a student, a helper, a worker, a member, a trustee*. *Visitor* is classified as a person who stays for a few days as a stop on their itinerary. As a *guest* a person lives in the community either by choice or by waiting to become a student until someone leaves the community. *Student* status is designated when a person passes through the guest stage or goes over a review session as to why they come and what for. For a student, a stay of three terms or longer is allowed. *Helper* is a person who moves over student status and intends to help out with house chores such as cleaning, cooking, washing, gardening or caring for workers' children, in exchange for room and board. A helper is allowed to attend most lectures and meetings, yet, no money compensation is offered. *Worker* is when the helper status lasts longer than 6 months. A worker can live with spouse and children in the community. Workers are on the payroll since their role is running a chalet and supervising domestic tasks. Workers can become members after three years' service. A *member* can give lectures and seminars as a person involves in the ongoing management with knowledge and commitment. A *trustee* is one who has authority for policy making and direction shaping of the community.¹²

Connection to Local, Global Context

11 Francis A. Schaeffer, "Why and How I Write My Books," *Eternity* 24 (March 1973): 64.

12 Dennis, 85-95.

The English *L'Abri*, opened in 1971, has no visible sign from the street. Its main building, called the *Manor House*, and three surrounding chalet-like houses in the seven acre land are well-blended into the village neighborhood. The community is distinguished by nothing more than a typical residential block, avoiding the look of institutional or religious organization and making as little impact to the outside community as possible.¹³ The residents mingle into the local community in a rather insignificant way, attending a local church and Participating in cultural affairs. While I was there a male neighbor, retired teacher, was invited to join the casual discussion during the lunch. Students seem to carry enough with the in-house activities in addition to field trips to local historical places and university campuses.

L'Abri promotes extended family relations with visitors and students. One means of connection is a seasonal letter "Praying Family" and its content is based on testimonies of how God cares for them and their community. It is also sent out to all the current *L'Abri* news information revealing the financial situation and people respond to those needs. In the end, lists of thanksgiving and requests are stated as indicated in the August 2006 letter:

- Thanksgiving:

- for the rich experience of God's image reflected in our humanity.
- for God's provision financially, and practically, in the gift of other's help ie. the patrons and our good helpers
- for a full house of people
- that our lawnmowers are still going!
- for God's continuing work in the student's lives.

- Requests:

- for helpers for next term
- for a good rest for all the workers during the break. The Fellowship are going to Canada for 3 weeks and most of the others staying around here.
- for the forthcoming film weekend in October. Pray for the right people to come.
- our technology and student computer need to upgrade. Pray for us as we have to

¹³ Ibid., 52-57. According to Dennis, Swiss *L'Abri* is located in the town with no significant public visibility.

make decisions on what we provide in this area.

Currently *L'Abri* has expanded to seven branches—Holland, Korea, Sweden, Switzerland, Massachusetts, Minnesota, Gulf Islands near West Vancouver in Canada and two resource centers—Australia and Germany. Each branch of *L'Abri* is different, influenced by the location, culture, individual workers, workers' families and the unique combination of personalities. Individual students also add to the variable dynamic of experiencing *L'Abri*. However, *L'Abri* as a whole holds an annual event in October and a national conference occasionally. This public event provides not only an opportunity for personal interaction but also for connection through lectures and discussions. Such events have kept *L'Abri* alive generation to generation by deepening believers' understanding of what it means to be a Christian in an ever-changing society.

Connection to Young Adults

Lane T. Dennis, being a helper one time at *L'Abri*, investigates why young people come. His finding lists five general types: (1) Christians who seek a 'solid base' for their already held beliefs on theological or philosophical issue, (2) people who search for the meaning of life from various faith backgrounds including an atheistic position, (3) people who stop by "out of curiosity" without pressing concerns either Christian or otherwise, (4) people who are concerned to study theology and to learn more about the implications and relevance of a Biblical worldview in the arts, sciences, politics, etc. (5) people who come for "relational reasons" by urging a spouse or relatives.¹⁴ Regardless of each type's preference, the community provides a home environment in which young adults are nurtured through intimate interaction and meaning making activity. One student explained

¹⁴ Ibid., 110.

after having been at *L'Abri* for a few days: "what really puzzled me was why everyone here seems to care about me. It was not just that there were answers to my philosophical problems, but that there was something very real. People really took an interest in each other. I had to find out why."¹⁵

L'Abri stresses the community of providing "shelter" as indicated by Francis' preaching:

"Our Christianity must be truly universal, relevant to all segments of society and all societies in the world... How many times in the past year have you risked having a drunk vomit on your carpeted floor? How in the world, then, can you talk about compassion and about community... how many times have you risked an un-antiseptic situation by having a girl who might have a sexual disease sleep between your sheets? We have girls come to our homes who have had three or four abortions by the time they are 17. Is it possible they have venereal disease? Of course. But they sleep between our sheets. How many times have you let this happen in your home? Don't you see this is where we must begin? This is what the love of God means..."¹⁶

Synthesis

People tend to think of *L'Abri* as one big harmonious happy family, as books portray a "romantic" picture of communal life. However, individual crashes are evident as *L'Abri* community has become institutionalized more today than in the past. For example there are minor cultural frictions in the same house such as British tend to walk upstairs on the same side that Americans walk upstairs, or Chinese eating habits hinder Americans who tend to not mouth open while eating. Another matter is little privacy since 4-5 people stay together in each room. The house is full of the constant interaction of new people who have

¹⁵ Ibid., 153, citing Edward B. Fiske, "L'Abri" in *Moody Monthly* 76 (October 1975): 77.

¹⁶ Ibid., 319, citing Francis A. Schaeffer, *The Church at the End of the 20th Century* (Downers Grove, Ill.: Inter-Varsity Press, 1970), 105, 108.

no common social mores. Greeting and knowing people are temporarily stressful. Workers and helpers become easily tired and worn out by having to reconstruct relationships as new persons join. Lane reveals that it is very difficult to spell out coherent concise policy, not as one would find in a college setting.¹⁷ However, *L'Abri* proposes a paradigm of how Christians live and do ministry by making an extended family. *L'Abri* demonstrates its vocation with three characteristics.

First, the *L'Abri* Fellowship is distinctive because they are modeled after “home” for people beyond the biological family boundary. Family environment creates a “home” and each person grows emotionally and intellectually. A family of six people—Francis and Edith, three teen-age daughters and a three-year-old son, began ministering to people; later, this house-mission-based family grew as a communal living place for extended family: students, helpers, workers, and members. Francis and Edith dedicated their life to creating a home environment by caring, sharing and mentoring, through which *L'Abri* has been a formation center for interpersonal relationships among those people, whether they are staying short-term or long-term, who go through education, marriage, happy or tragic incidents.

Second, the *L'Abri* Fellowship provides a space of “shelter” for people. Whoever visits a new city or new country needs a place for warmth, safety and people for interaction. Francis and Edith have experienced how crucial for them was their stay under the “shelter” God had provided for them in a difficult situation at a new country in the 1950s. And also they realized that the right “shelter” is needed for believers to build up a right relationship with God. Francis and Edith were convinced of their vocational calling to provide “shelter”

¹⁷ Ibid., 117.

as they reflected on Psalm 61: 3-4. And they believed that God brought people to *L'Abri* for a reason. Just like *Taizé*, *L'Abri* has connected young adults with their issues and struggles. The community not only offers a physical shelter but also spiritual shelter for young adults to reorient their life as they find a purpose in life.

Third, the *L'Abri* fellowship has created a uniquely balanced community environment that integrates the triple function of home, school and mission post. *L'Abri* has accepted people from every kind of background—undergraduates, postgraduates, Ph.Ds, professionals, doctors, lawyers, engineers, dancers, opera singers, writers, editors, sculptors, violinists and so on in various ages from early teens to sixties. Especially young adults come with needs from many different countries. People can study individually but not under the pressure of finishing the course or earning the credits. Personal study is incorporated with communal living. People can Participate in house chores voluntarily. While maintaining a communal schedule, residents interact with local community by attending cultural events and worship services. *L'Abri*, while residents tend plants and vegetables in the gardens, leads the weekly evening lectures and weekend night discussions on applicable Christian doctrine and practice along with various subjects that are open to the public.

CHAPTER 6: Mosaic

Mosaic is a multiethnic congregation in Los Angeles. The Sunday attendance is close to 2000 people who gather and worship. Worship is held five times: once on Saturday evening and the rest on Sunday morning and evening, in four rented spaces at different locations. Its primary members are young adult urbanites whose average age is 24; who are from 57 nationalities; and 80% are single. They are organized in small groups and they are dispersed into 54 home-based locations in the Metropolitan Los Angeles Area.¹

Conviction and Value

Mosaic, on a June 2005 flyer which is attached in the appendix, is specified as “a community of followers of Jesus Christ.” Its mission statement says: “To live by faith, To be known by love, To be a voice of Hope!” It also claims that the nature of community is based on the New Testament ethos which refers to “A Community of Faith, Love and Hope; A Place to Believe, Belong and Become; A Journey Toward Meaning, Community and Purpose.” The flyer then, appeals to young adults, “Come to Mosaic, and discover how all the pieces can fit together out of the broken and fragmented humanity.”

¹ Gerardo Marti, *A Mosaic of Believers: Diversity and Innovation in A Multiethnic Church* (Bloomington, IN: Indiana University Press, 2005), 28-29. Mosaic also has been examined by scholars, pastors, and journalists nationally and internationally for its diversity and creativity or postmodernity. See Curtiss Paul De Young, et al, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford: Oxford University Press), 2003; Michael O. Emerson and Karen Chai Kim, “Multicultural Congregations: An Analysis of Their Development and a Typology,” *Journal for the Scientific Study of Religion* 42, no.2(2003):217-227; Alan Wolfe, *The Transformation of American Religion: How We Actually Live Our Faith* (New York: Free Press, 2003); Richard W. Flory and Donald E. Miller, eds., *GenX Religion* (New York: Routledge, 2000); Leonard Sweet, *SoulTsunami: Sink or Swim in New Millennium Culture* (Grand Rapids, MI: Zondervan, 1999) and numerous occasions of covering the Mosaic story from the Los Angeles Times, other Los Angeles newspapers and local television news media that focus on “ethnicity, creativity, and church growth.”

The flyer also includes Mosaic's convictions and core values. Five core convictions are: (1) The Bible is God's authoritative word, (2) Jesus is the only hope for a lost and broken world, (3) a local church is God's agent for redemptive change, (4) every Christian is called and gifted by God to serve the Body and seek the lost, (5) the Church is called to whole earth evangelism.² Core values are listed: (1) "Wind" stands for Commission by definition: God is the wind of history and moves with power and call to mission; that is why the Church exists and why every disciple should be a missionary; (2) "Water" stands for the Community where Jesus' commission goes out, Love is the context of all mission; (3) "Wood" stands for the connection in which the ecosystem works and structure must always submit to the Spirit; (4) "Fire" represents communion by definition: the Apostolic ethos is fueled by the incarnate God who is the consuming fire-Communion; relevance to culture is not optional, (5) "Earth" stands for character in which spirituality is nature. The most important value points to "Mission," and pastor Erwin McManus accentuates the role of evangelist or missionary as the most basic characteristic of dedicated followers of Jesus Christ.

Origin and Metamorphic Process

Mosaic was started by a group of Southern Baptists in 1943 and was less than 100 members until 1997. The congregation has evolved as ethnic composition and leadership have changed. Accordingly, the scope of ministry activity has changed as well as the church

² Evangelism in the New Testament means "good news" or "the gospel" from the Greek *euangelion*. In Greco Roman culture, it implied political and military connotation. The birth of a king or military victory was considered "gospel." In the middle age the word is used often as "evangelical counsels." It is identified with the extraordinary Christian rules of conduct, such as chastity and purity. The concept was applied to the professionally religious elite but not to laity. During the reformation "evangelical," Catholic opponents has named, become associated with the doctrine of reformed churches in recognition of Luther's conviction—heart of the gospel was salvation through faith alone in Jesus Christ. During the 18-19th Century evangelism closely was associated with revivalism which was a prevalent religious theme in America.

name by going through three stages. During the first stage, the community began as the First Southern Baptist Church of East Los Angeles. It was an enclave for white, middle class Midwesterners or Southerners who moved to Los Angeles. It was one of the few Southern Baptist churches in the city since the church started in 1943 at Carpenters Union Hall on Whittier Blvd. Sunday worship service was possible after sweeping away Saturday night's beer bottles and peanut shells.³

The second stage was the Church on Brady. The church name changed and they provided a deep sense of community by acting as a neighborhood church. More Hispanics joined. The members eagerly Participated in the local community by serving the needs of the neighbors between the 1970s and mid 1990s. They provided a food pantry, delivered groceries, offered "Clean and Sober" programs for those with alcohol and drug problems, networked with local businesses and trained homeless people and individuals in new skills, in addition to sending overseas missionaries.⁴

Starting the third stage, the congregation was born in 1997 with the new name Mosaic, which reflects a rich metaphor "Mosaic" by targeting diverse ethnic people of metropolitan Los Angeles. The church has grown dramatically under the Rev. Erwin McManus; an ordained Southern Baptist minister. Spiritual leaders including representative pastor Erwin, have attempted to provide an emerging setting at the regular worship services, membership classes, small group Bible studies and leadership meetings with means of performing arts: drama, dance, music, video, and murals. Locally, Mosaic has been a multiethnic enclave for young adults which Marti called "theological heaven" within the

3 Marti, 40.

4 Ibid., 39-47.

city.⁵ Nationally, it expanded its sister communities in San Francisco, Seattle, Manhattan, Atlanta and Nashville. Internationally, Mosaic not only reaches out to Germany, Spain and Scotland by opening sister communities, but also sends an average of one adult missionary per month to over fifty places.

Theological Framework

Pastor Erwin Rafael McManus is a Salvadoran who came to the United States as a first grader, spoke Spanish before English with an Irish grandfather's last name and his stepfather's middle name. He has been known to be a charismatic preacher and his preaching, speaking, and writing have developed Mosaic's theological framework.⁶ Thus, a theology of ministry or operative theology has oriented the ongoing activities and future direction. Marti, one time Mosaic layperson, pastoral staff and sociologist, analyzes the theological framework of the church and asserts that "missiology" shapes Mosaic's theology.⁷ He means that the theological task of Mosaic is based on the beliefs that humanity's mission can be done in the world in Partnership with God's mission. In essence, the core of Erwin's messages is: "What kind of person you want to become" and "What must we do to reach Los Angeles for Christ?"⁸

Erwin, while not denying conventional attributes such as the omnipresence, omniscience, and omnipotence of God, Particularly emphasizes the two natures of God: creativity and servanthood. The emphasis on a creative God encourages artistry of ministry and stresses a communal God, which motivates more tolerance or acceptance toward

⁵ Ibid., 59.

⁶ Erwin McManus' theology and theme of personal change in pursuit of divine potential are well explicated in his two books, *Seizing Your Divine Moment: Dare to Live a Life of Adventure* (Nashville: Thomas Nelsons, 2002); *Uprising: A Revolution of the Soul* (Nashville: Thomas Nelsons, 2003).

⁷ Marti, 68.

⁸ Marti, 5; McManus, *Uprising*, 81.

genuine, caring relationships between people who are different from one another. Human nature is unique and it reflects more the image of God than our sinful nature. Focusing on each person's creative potential points out another strategy for encouraging diversity. Erwin argues that the goal of the Christian life is to contribute to the world creatively instead of eliminating sin of the world. He also argues that the future is shaped by human initiative, especially with the mindset of the missional goal: spreading the gospel to the ends of earth. He preaches that "Jesus' present kingdom" is identified with the "kingdom of God" that is active now and further through the agency of human beings.⁹ Marti argues that Erwin's theology promotes an active, cause-oriented engagement in every activity that the church has offered. Although Erwin's core message has been considered a conservative Christian worldview, his theological approach and ministry strategy attract both Christians and non-Christians because Mosaic has been a niche for ethnic second and third generation as well as Whites who seek to experience diversity.

Community Life

Besides a weekly worship gathering, "Common Commitment to Membership" is held as a monthly celebration rite at Mosaic for new members. New comers complete two classes, which teach them the language, value, and priorities of the congregation before going through the ritual. The first class, "Life in Christ" consists of five sessions: the session begins with the mission statement of Mosaic: "To be a spiritual reference point throughout Los Angeles and a sending base to the ends of the earth." These sessions cover several aspects of life as a follower of Jesus, including baptism, prayer, scripture reading,

⁹ Erwin Raphael McManus, *An Unstoppable Force: Daring to Become the Church God Had in Mind* (Loveland, CO: Group, 2001), 181.

growth in character, involvement in the local church, and guidelines for sharing one's faith. The second class, "Life in Church" takes place at Pastor Erwin's home. It provides an opportunity for new members to meet and talk more intimately with other full-time staff.

Core Praxis

Regarding Christian education, Marti never refers to it in his book nor in Erwin's preaching or writing. In fact, Mosaic focuses its entire ministry on "mission" rather than "education." However, Mosaic emphasizes a cohesive identity that transcends ethnic backgrounds by community identity as "a dedicated follower of Jesus Christ." However, I contend that educational theory and practice has been imbedded in church activities implicitly as well as explicitly. Stories, symbols, and metaphors have strengthened Mosaic as a community of servanthood. Encouragement of unique, creative contributions from each person not only aims at "the mission of evangelization" but also directs personal fulfillment.¹⁰

At Mosaic, people have the opportunity to initiate becoming "dedicated followers of Jesus Christ" by first going through "Common Confession." Common Confession carries significant meaning because the act of confession forms solidarity with other dedicated followers regardless of their ethnic identity. Baptism is another route for a newcomer who can engage a shared identity. Baptism—a physical act of immersion, demonstrates not only religious commitment but also a familial connection between diverse peoples that supersedes ethnicity as well as social class, educational level and gender. The rite also stresses a personal relationship with Jesus and obedience to Christ not to the church. Holy Communion is held once a month during a weekday evening. A majority of the Participants

¹⁰ Ibid., 13, 79.

are members who went through baptism. When new people join Mosaic they are asked for four commitments: (1) to keep a close relationship to God, (2) to actively Participate in the life of the congregation through weekly celebration services and a smaller community such as small group or ministry team, (3) to tithe 10 percent of income to this church body, and (4) to maintain significant relationships with those who are not dedicated followers of Jesus Christ, for the purpose of evangelism. The goal is to acculturate them into a shared identity as dedicated followers of Jesus Christ who carry on the mission of this congregation. Erwin encourages young adults to move from being “a consumer” to being “an investor” when each becomes a member. He stresses that each join not simply “the community of Christ,” but “the cause of Christ.”¹¹

Small groups at Mosaic function as the main unit of social interaction as well as the point of deeper connection. They consist of ethnically mixed groups of 8 to 12 people and most every group has multiple leaders: representing one lay leader and others called “leader,” “co-leader,” and “apprentice.” They are dispersed by geographical location, marital status and personal involvement. “Life groups,” which is the name of the creative art groups, are divided into dance, painting, drama, music and film. In addition to small groups, Mosaic’s overall activities depend on several “service teams” and they are at least three worship bands, four tech and multimedia crews, a dance team, a visual art team, two Café Mosaic teams, two ambiance teams, a writer group, and several follow-up teams. Each team is comprised of four to ten people with one or two spiritual leaders.¹² Leaders at

¹¹ Ibid., 215.

¹² Marti, 31-34; K. Connie Kang, “Creativity Is Key to Young Church’s Growing Appeal,” *Los Angeles Times*, 9 October 2004, B2. Marti reports on the proportion of ethnic/ racial groups at Mosaic based on The Mosaic People Database 2003: Caucasian 32.8%, Hispanic: 30.3%, Asian 27.8 % , Other: 8.9% which comprises Middle Eastern, African American, Armenian, American Indian, and Creole etc. However, Kang

Mosaic are organized into leadership teams under a triad structure consisting of a pastor, an assimilator, and a catalyst. Each role contains a specific duty: the pastor has the main role of personal care, and counseling. Assimilators are logically oriented, coordinated in skillful communication; they administer staff and work as crew placement. They also orient newcomers through small groups, baptism, and membership. Catalysts are considered the most active role, innovating and inspiring others, and evangelizing people into a “relationship with Jesus.”¹³ They aim to move from “program-driven” to “passion-driven” ministry under the inquiry of “will you fix it?” and “what is your passion?”¹⁴

Marti reveals that Mosaic’s leaders are more like Hollywood producers, recruiting and cultivating talent for purposeful projects. Erwin, under the key concept “apostolic leadership,” relates church leaders with terms such as “spiritual entrepreneurs,” “catalysts,” and “cultural architects.” Although his intention is “to strive to meet the personal needs of others, Erwin emphasizes that leaders should be the primary example of change and says “we must leave the past, engage the present, and create the future.”¹⁵ Erwin also relates that leaders should be like “men of Issachar” in 1 Chronicles 12: 32, who have “understood the times” in order to make the appropriate decision. He argues, “From the beginning, God has raised up men and women who have the power of seeing. They understood the times, in which they lived. They understood the context to which they were called. They have the ability to understand changes and create change.”¹⁶ Leadership at Mosaic refers to those

in her article reveals that Asians are almost half of the whole congregation. Regardless, I noticed that three ethnic groups--white, Asian, and Hispanics--are the majority of consistent attendants during my visits on several occasions between October 2004 and June 2005.

13 Marti, 128.

14 Ibid., 131.

15 McManus, *Unstoppable Force*, 93.

16 Ibid., 84-85.

who create a new culture with a new ethos. Erwin's concept seems to be highly influenced by Lawrence E. Harrison or Peter Drucker, well known to CEOs and management theorists. Both have proposed that created culture breeds and encourages human creativity and the capacity for progress.

Mosaic is fundamentally different from other churches because it bravely renovates the form while essentially remaining conservative in its belief, "building by breaking norms." It challenges people's stereotypical notions of church by renting nightclubs for worship services. Worship services sometimes begin with an East Indian musical prelude and "exuberant dancing," skits, hard rock praise and worship songs and tranquil Japanese *koto* music during the offering.¹⁷ Its services include a creative mix of spirituality, the visual and performing arts and inserting non-western cultural elements. Another component at Mosaic is speaking a language that is relevant for young adults. As they recall, Jesus spoke the language of the people: Aramaic when he was in his ministry; Mosaic cultivates a sense of catalytic agency out of relationships and convictions. Mosaic reemphasizes the New Testament ethos and resembles a Biblical community of faith, emphasizing action over knowledge.

Young adults at Mosaic perceive that they really can change the world and people because their lives have been transformed by the gospel of Jesus Christ. Most of all, Erwin's preaching seems to invoke the listener's hearts and prod people's mind toward mission. I think his message retranslates the concept of discipleship or faith beyond textual analysis of the Bible and calls for action, movement and application.

¹⁷ Kang, "Creativity is Key to Young Church's Growing Appeal." *Los Angeles Times*, 9 October 2004, B2.

Connection: Local, Global Context

The current population of Southern California is 15 million, encompassing 6 counties and a corner of Baja California, which is clustered around two super cores (Los Angeles and San Diego - Tijuana) and a dozen major expanding metro centers. The area is predicted to increase by another 7 or 8 million over the next generation. The overwhelming majority of these new inhabitants will be non-Anglos, further tipping the ethnic balance away from WASP hegemony toward the poly ethnic diversity of the next century.¹⁸ Eighty-six different languages were recently counted amongst school children. Los Angeles becomes the world's second largest Mexican city, the second largest Salvadorian city, and the largest Korean city.

On July 1st, Antonio Villaraigosa, the son of a Mexican immigrant, was inaugurated as the 41st mayor of Los Angeles. He is the first Latino mayor in 133 years. His day might begin with interfaith services at the Cathedral of Our Lady of the Angels where a funeral service of County Sheriff's Deputy Jerry Ortiz was held a day before; he was murdered by a 27 year-old reputed gangbanger. Villaraigosa's primary focus on "education" aims to reform the public school system. The many issues include gang violence, failing public school systems for expanding neighborhoods, lack of school teachers and bus drivers, and many fatherless children.¹⁹ It will be helpful to have Mosaic's involvement in such reforms if a church wants to impact society.

Erwin has assessed that people in Los Angeles are looking for God and already worship an "unknown God," with the lack of knowledge as depicted in Acts 17:23.

18 Mike Davis, *City of Quartz* (New York: Vintage Books, 1992), 7. According to Davis, Anglos became a minority in the city and county of Los Angeles during the 1980s, as they will become in the state before 2010.
19Patrick McGreevy, "Promises, Promises Could Cost L.A. Millions, Billions; Villaraigosa Will Face a Harsh Reality: Campaign Declarations are Easier to Make Than to carry Out," *Los Angeles Times*, July 1 2005, A1.

However, he criticizes the views that many Christians feel it difficult to accept a church that changes in order to engage the culture. Erwin analyzes a Parachurch movement in today's culture. The emergence of the Parachurch reflects the paralysis within the local church. The church lacks hope since seekers are looking for spiritual integration with a community. Thus, Erwin wants to mobilize committed Christians to communicate a gospel message in a relevant manner to fit the surrounding culture.

In order to fulfill that goal Erwin argues that first, the local church should connect to the first-century church, recognizing the need to ignite the flames of spiritual revival and revolution. Local churches, according to Erwin, represent essentially spiritual subcultures waiting to become cultural revolutions. Thus, he argues that pastors and church leaders should be "cultural architects" and asks for creating a new metaphor through images, ideas, dreams, beliefs, and convictions.²⁰ He also argues that the church, energized by the Holy Spirit, should be "a construct of human talents, gifts, intelligence, passions, skills, disciplines, experiences, and commitments."²¹

Second, the church needs to connect to a global context. Erwin views that church maturity is found in missionary praxis. His theology seeks to affirm the unique, creative contributions of individuals while also catalyzing leaders who will cultivate intentional communities that purposefully engage culture for the sake of mission, aiming at "global evangelization." For this purpose he intends to serve people outside of the church and be relevant to the dominant culture.²² Erwin is aware of how urban cities are shifting: population explosions, technological revolutions, information explosions, and information

20 McManus, *Unstoppable Force*, 113.

21 Ibid., 135.

22 Ibid., 69.

overload. The shift needs new interpretations in relation to a multicultural and pluralistic world. Erwin wants to engage in this new age and believes Mosaic should be “the global Mosaic” that advocates pluralism from a theological and relational perspective, although it seems to me unclear how his evangelical zeal promotes pluralism.²³

Third, the church needs to connect to the current culture in a local context. The church database estimates that one-third of the attendance at Mosaic is involved in the entertainment industry and has a Hollywood connection.²⁴ Recognizing this number, Erwin disproves that the church is a refuge from the world. He chooses Mosaic to be a “movement” as a “force of the world” rather than “institution.” He distinguishes between institutions, which preserve culture and movements, which create culture.”²⁵ As a result, Mosaic has collaborated in “creativity, innovation, dreams, and experimentation” under the theme of “co-entrepreneurship with God.”²⁶ Erwin argues that if a spiritual expression wants to be considered as legitimate in the emerging culture, it must be able to cross the barrier of racism and isolation. In this regard, Mosaic’s worship style connects its origin to the second Great Awakening that Charles Finny influenced. The church service as a theatrical worship becomes far more active and creates a vital connection between the platform and audience. The worship is “sensual” in that “one’s faculties and senses are mobilized.” Thus, church leaders tend toward sensualizing various aspects of the service” in worship space and performance.²⁷

23 Ibid., 52.

24 Michael Luo, “A Church in the Nightclub,” Los Angeles Downtown News, 28 July 1998; “A Creative Approach to Worship,” *Los Angeles Times*, 16 March 1999, B3.

25 McManus, *Unstoppable Force*, 34.

26 Ibid., 86.

27 Marti, 101.

Church, according to Erwin's argument, is a living system as the body of Christ. He relates the church to a given ecosystem that survives and propagates as a living creature. He gives five basic characteristics: a balanced ecosystem; environmental adaptation; spontaneous reproduction; nurturing instinct; and life-cycle harmony. The principle can be applied to the birth, growth and multiplication of churches throughout the world.²⁸ In a balanced ecosystem, the church keeps proper relationships to God, and its people to one another and to an unbelieving world just as everything is connected in Genesis' creation account. Church, in a balanced ecosystem, is alive with authentic and healthy relationships. For environmental adaptation, external factors and dramatic changing factors need to be considered. Erwin argues that the church needs to be thriving in encountering the shifting culture which speaking words-oriented culture to watching and entertaining image-oriented culture. Spontaneous reproduction is a result of an internal force that drives a species. When the church is a vibrant organism, life is reproduced over and over again.²⁹ Likewise, Erwin emphasizes, the church must be released to do what comes naturally, and dynamic Christians reproduce new believers, as well as small groups. New communities of faith, or churches, become the catalysts for an apostolic movement. The nurturing instinct is characteristic of all creatures. Thus, the church must be sensitive to what is necessary for congregants' spiritual survival just as parents must care for their young and be sensitive to what is necessary. Life-cycle harmony is given to preparing the next generation for life. Each generation is connected to the generation before it and the generation that follows.

28 McManus, *Unstoppable Force*, 14-19.

29 Ibid., 17.

Thus, Erwin stresses that the church must strive to be giving birth to the future in order to make the kind of impact in human history that God desires.

Connection to Young Adults

Mosaic means for young adults a niche, home or community they can identify with. First, Mosaic encourages people to Participate as each person's passionate desire. One man, a white Southerner, used to be reluctant to identify with any Particular belonging. His passion was to apply the gospel using film and creative media. Yet, he could not pursue his wish before. After being involved with the production of sketches and dramas for the church, he had a chance to come on staff. He shared his feeling and told the story of how he was ashamed of the church. He was saying: "I wasn't ashamed of Christianity; I wasn't ashamed of what Jesus did for me. But I was ashamed of the church." He was happy saying Mosaic was the first church that he was proud to talk about and bring someone to.³⁰ Another person reveals that pastor Erwin really teaches her to step out and pursue her dream. She never thought Christians were allowed to do that.

Second, Mosaic creates space for people to express individuality freely. Mosaic provides a productive space for ethnic and racial blending. Fellowship at Mosaic means more than being together. Most of them can Participate on common projects and share the responsibility in various church activities. Although some ethnic people struggle to fit in with Mosaic, creative people are mobilized to take on purposeful projects within the congregation. For example African Americans who left Mosaic could not find their place in terms of a different way of artistic expression, and Mosaic also loses those who see the arts

³⁰ Marti, 63.

conflicting with their beliefs.³¹ Erwin categorizes his congregation as “the innovators” and “early adopters,” by asserting that “the radical, deviant, freak, drop out or weirdo who are categorized in conventional ways are considered as catalysts, potential innovators, change-friendly.”³²

Third, Mosaic offers an enclave for a “creative class.” In the past few decades, the rapid pace of social change has dramatically accelerated, especially relating to the Internet. Economic systems have been altered from a dependence on manufacturing and bureaucracy to dependence on creativity and symbolic management. They work for problem solving, opportunity seeking, and strategic negotiating occupations called “symbolic analysts.” They work with “data, words, oral and visual representations.”³³ According to Florida’s survey, close to one third of the workforce (about 40 million people) depend on creativity of ideas, new technology and /or new creative content. Mosaic is a church suited to this creative class because it is located in a geographic center where members of the class cluster. The church is intentionally organized to embrace their creative contribution. Mosaic appeals to them by providing ethnic diversity, artistry, and continual change. Mosaic stays young by incorporating the concerns of the emerging culture.

Synthesis

If Mosaic offers spirituality then it will be a spirituality of creativity. Young people Participate because the arts are an expression of individual talents. The relational environment of warmth and trust at Mosaic contrasts to the fast moving exploitative relationships of the industry in the entertainment city. Young adults hunger for close

31 Ibid., 93.

32 Ibid., 127.

33 Robert B Reich, *The Work of Nations: Preparing Ourselves for 21st-Century Capitalism* (New York: Knopf, 1991), 177.

relationships where intimacy is hard to find. Many small groups at Mosaic host different events, such as dinners, movie nights, and concerts, which foster feelings of friendship within a small group. Young people are passionate about a global “vision-driven community” by a core with “the transcendent, altruistic goal” of the willingness of “servanthood, vision, evangelism and mission.”³⁴ However, a recital-like worship by some creative artists or projects as a ministry distracts some people because it is hard for them to engage in the improvising culture. Racial reconciliation or active social justice work are still not common at Mosaic.

³⁴ Marti, 114.

Conclusion

Half a century ago Carl Jung, the founder of analytical psychology, warned that the Christian West would burn out from materialistic rationalism. He predicted people would avoid churches, both in Catholic and Protestant countries, for their distressing ineffectiveness while a small number would remain as sectarians.³⁵ I think he was right in terms of decreasing attendance at churches; on the other hand he was wrong because some churches have attracted higher numbers from the younger generation and have increased their attendance.

Western Christianity has generated very different forms of Christian community as I have investigated *Taizé*, *L'Abri* and Mosaic, although they all attract young adults. *Taizé* seeks the form of community in the days of Pentecost in Acts 2 through daily living based on the Gospel teachings. *L'Abri* represents an open home including a function of missionary school. In contrast, Mosaic seeks the community's unfolding journey that starts from the day of Pentecost based on the Apostolic church. Young adults "awakened" at *Taizé* find beauty, silence and prayer, and find "meaning of life" at *L'Abri*. At Mosaic, young adults "engage" their creativity, innovation and ethnic blending. It is possible that other Christian communities can be either like Mosaic, *Taizé* or *L'Abri*. Mosaic is what metropolitan Los Angeles produces; the *Taizé* community is what a medieval town in France can generate. But I think it is highly inspiring to see what each community represents to the world.

A case study revealed that "Community" for young adults is a loving entity where there is openness, intimacy, tolerance and patience. At the same time, there is conversation

³⁵ Carl Gustav Jung, *Psychology and Western Religion* (Princeton: Princeton University Press, 1984), 297.

and seeking and service. Each stage of the development signifies changes by some motivating impulses. It reveals the irresistible push and pull toward transformation. All three suggest a model community, which we can observe after the transformational process of how they matured. Mosaic has created a new metaphor through new images, ideas and convictions based on the surrounding urban fabric that change is fundamental--influx of diversity, job market shifts, fast-paced transition in the neighborhood and inner city problems, such as racism, isolation and crime rate.

All three communities provide space for young adults through niche-home-communities adapting communion to contemporary needs. Those communities have encouraged young adults to Participate in activities and directions from the local level to a global scale. All communities have been identified by young adults as their spiritual "home." All advocate diversity of ethnicity and nationality and incorporate them into the life of community. All witness "by means of friendship," that Christianity is a real possibility to change the world. All provide us precious lessons about what today's Christian communities long for. The *Taizé* community has maintained its vocation from the start through ecumenism and has incorporated it into their life style; yet, individual identity is not invaded through the creation of a safe environment. The Brothers endeavor to listen to young people's voices and help them form their genuine identity, purpose of life and life-long vocation. *L'Abri* has offered a place of building corporative personality and searching for meaning. Mosaic has created new worship styles in which young adults' artistic creativity can be explored. *Taizé* has attracted many by a unique liturgy that reflects creative harmony and unity out of a rich Christian heritage through icons, crosses, silence, chanting psalms, and beautiful song prayers in many different languages in the awareness

of the global context. The examples of these three communities have challenged the Christian religious communities, in Partnership with young adults, in three ways.

(1) Recapturing a New Image is crucial.

Taizé reveals to us a model, “a parable of communion.” A parable provides a new insight; it also appeals to a new direction. It resounds as a call to live differently. A parable confronts us with the choice between “what is” and “what ought to.” A new broadened mind and renewed heart is required. *Mosaic* tells us how crucially young adults and the multicultural urban city need inspiring metaphors. The image reflects the reality of how the young generation longs for mending, healing and unity. Christian religious communities need transformation of their image first. The transformation involves the systematic alteration and restructuring as we examine the history of the two communities. The process challenges the forms of ministry organization, essential belief systems, worship forms, educational programs and even lifestyles prevailing in a Particular community or subgroup. Young adults have enormous talents, ingenuity, intelligence, and creativity along with new dreams. Leaders of Christian communities need Partnerships with young adults toward a common vision, common mission, and common vocation.

(2) Reclaiming Ecological Integrity is urgent.

The life of ecological integrity means a holistic approach to framing a vision that intentionally engages ecological issues of a community of human-earth relations. The Earth’s healthy eco-systems have been interrupted by western civilization. Techno-centric industrialization has broken the food chain in the oceans and forests. The Worldwatch Institute reports that global nations cannot avoid misery, i.e. biological impoverishment is arriving in upcoming generations. The Earth does not have enough resources such as water,

food, and natural minerals to feed over 6.455 billion (based on July 2005 census) individuals if the United States does not change its habit of consumption. Parts of our culture damage the planet's fabric as well as hurt the individual and social well-being. Both humans and non-human beings have been distressed by unbearable wounds due to mass-consumption, over-development and the ill-balanced ecosystem. So while people of different regions in undeveloped countries suffer physically, people of industrial cities in wealthy countries suffer both physically and mentally. Between 18 and 35 percent of all species could be extinguished within the next 50 years.³⁶ There are more pessimistic statistics that confirm that the Earth is becoming less and less inhabitable. Thinking ecologically means that human beings keep mutual relationships or mutual reciprocity in the web of relational networks: self, spirit, friends, Church/community, organic living creations and the inorganic environment. Birch and Cobb clarify,

“The principle of interdependence of living organisms and their environment is exemplified in the web of life and in the bio-geo-chemical cycle of the elements--these are both parts of the life-supporting system of the earth--if essential pathways in this system are broken, the life veins of earth could be cut. The sustaining of life on earth is now very much in human hands and has been, to an increasing extent, ever since human beings ceased to be hunters and gathers.”³⁷

The ecological model does not propose a dualism between the organic and inorganic.

Christian religious communities need young adults' Participation not only to engage the life of ecological integrity but also to launch a daunting project of how we can turn around the history of humanity.

36 Ed Ayres, “World Watch Updates,” *World Watch: Vision for a Sustainable World*, no. 3, May/June 2004, 8-9.

37 Charles Birch and John B. Cobb, *Liberation of Life: From the Cell to the Community* (Cambridge: Cambridge University Press, 1981), 43.

(3) Recommitting agapic love is required.

Western Christianity has appeared as the symbol of power, a superior religion among religions. The Christian communities now have to give up all claims to power that has been dominant over other religions. As a leaven of joy, mercy and simplicity free from all power and full of the power of love, Christian religious communities will be able to influence young adults in society. Paul Ricoeur, advocate of reform in the French universities and a representative Protestant Philosopher in Europe, has engaged his dialogue among those who struggle to “make sense” of the way the Bible might speak now to the world and the Church and expresses to “seek to overcome the domination-submission-alienation syndrome of what religious language in the past has been a vehicle” and continues, “any new articulation of faith must pass through and beyond the ‘hermeneutics of suspicion,’ not slide around it.”³⁸ Evangelism, for Christian religious communities, begins with the mindset of the renewal of a whole church by reaching out to people to respond and engage with intentional listening rather than inserting our beliefs. Missionaries need to seek to listen to various stories from the ear of the heart. Evangelism should not go against the idea of the creation of beauty or ecumenism of today. Christian religious communities invite young adults, in searching new ways of agapic love, to go out to the ends of the earth; to learn about regional myths, history, and concerns about a true happy life with ecological values, and at the same time working towards a transformation in our community right here.

³⁸ Paul Ricoeur, *Freud and Philosophy: An Essay on Interpretation*, trans. Denis Savage (New Haven: Yale University Press, 1970), 5.

Young adults go out in search of spiritual home away from home, whether from curiosity or search for deeper meaning of life. Some young adults even found their vocation by fulfilling their desire and vision in spite of prevalent ideas, values, beliefs and practices that can be identified as relativism, pluralism and postmodernism.³⁹ Above three communities are common creating a home-type community out of agapic love for the away-from home young adults.

³⁹ Relativism refers to the theory that every different value system is relativistic according to circumstances, to cultures and to people. None is absolute or universal over the other. Likewise no belief system or ethical code is superior to another. Thus, one belief system is not more superior or authoritative than others since things can be judged equal. In results, neither objective standard nor certain ethical conduct of morality can be claimed nor be measured as truth. Pluralism states that many principles and various kinds of ultimate realities exist in culture and religion. No particular system can be represented in one society. Contradictory religious or cultural concepts are not necessarily mutually exclusive. In the pluralistic society people can choose any belief from among many different options. Postmodernism, in this context, is characterized by thoughts, beliefs and styles mainly generated from the perspectives of both relativism and pluralism. It marks the digital information era after the modern period, which can be identified with characteristics of reasoning, science and industrial progress since the enlightenment era. All the above strive to deny universal standards and absolute truth and encourage celebration of diverse ideologies promoting equality in non-hierarchical culture and belief systems.

PART III: Theological Foundation of Acology

Divine Love offers both the good and the unloving opportunity to grow to become whole, enduring with Love those who choose the way of darkness. For our creator is just, giving us with free will.¹

The world is a web of changing individuals interacting with, affecting, and changing each other. The body is the locus of changing life. Not to be embodied, not to change, is not to live. Change occurs from moment to moment in our daily lives as we are acted upon and act, exercising creative freedom. The universe as a whole is changing in a continual process of evolution. The world is filled with free and creative individuals, related to each other. To a greater or lesser degree, all individuals, including human beings, other animals, cells, atoms, and particles of atoms, exercise creative freedom.²

Carol P. Christ emphasizes the changing activity in the universe in the above quote.

She points out that all changes in the universe are a result of the exercise of creative freedom. Christ develops her argument for the urgent need to re-imagine God in order to inspire women to create a better world for all people and for all beings, including women, in the web of life. For that purpose, first, she challenges conventional images of God as male, disembodied, and separated from the changing world. Then, she proposes an eco-feministic theological image of divine power related to a mother's characteristics: sympathy and persuasion toward her child. To her, freedom and creativity are inter-related and power refers to the "ground of all being and becoming," "the source of cosmic order," and "the foundation of changing universe."³ Carol mentions "She Changes," yet she fails to address what is the driving force that causes these effects.

I argue that human changes and achieves maturity neither by "she" nor "he" but, by love. Love has been the integrating center of Christianity since its beginning. In this chapter, I prefer to use Love with capital "L" referring to agapic love, which is found as the central message— "God is love (*agapē*)" of John's gospel and letters. In her previous book, Carol

1 Nan C. Merrill, *Psalms for Praying: An Invitation to Wholeness* (Grand Rapids, MI: Zondervan Publishing, 1999), Psalm 11.

2 Carol P. Christ, *She Who Changes: Re-Imaging the Divine in the World* (New York: Palgrave Macmillan, 2003), 45.

3 Ibid., 106.

resists using the term “God is love” because it lost its “metaphoric power” from being “repeated so often” in Christian theology.⁴ But, for my understanding, “Love” most represents God’s character and actions. Love, in this essay, distinguishes “love” from all affectionate feeling and passionate activities of animals and humans either for procreation or not for procreation.

Many feminist theologians criticize Christians’ view and understand Love to be judging and controlling. God is seen as one who is the creator and sustainer of all creation, and much of the time, God has been portrayed as masculine. God is Father, King and Lord. Such an association has contributed to a perception of God as a judge who is sometimes unmerciful and as a ruler who is often dominating. Contemporary theologians have tried overcome the one-sided masculine character of love in traditional Christianity by speaking from an inclusive perspective.

In Christianity, Love is revealed through the life of Jesus of Nazareth: his teachings, life, death and resurrection. We believe that Jesus is the human expression of God’s love and thus, humans know God only through the way of Love. The Spirit, or the breath of Life, moves throughout the whole universe with Love. Human beings are the reflection of Love and sin is the loss of that Love’s image. Sin can be identified as pride that appears as a result of one’s ignorance of Love. The Cross symbolizes the depth of suffering where Love remains steadfast. Salvation is the restoration of wholeness in which we were originally created by agapic love. The Bible is the main source through which a person gains a deeper insight into Love. Love procreates all creatures, therefore they reflect the intrinsic value of

⁴ Carol P. Christ, *Rebirth of the Goddess: Finding Meaning in Feminist Spirituality* (New York: Routledge, 2004), 107.

Love. This proposition is clear that agapic love and its theory and practice is unique from any other kind of love that humans can attempt to hold. As I already stated in PART II, agapic love has been the integrating center of a community and takes different forms according to the Particular context, through which the community not only draws young adults and but also nurtures their lives.

The theological task is about more than seeking definitions. It seeks reflection from all dimensions: What kinds of changes happen as things and people relate? What are the implications and aim in each context? Theological reflection seeks the ultimate unity of things in the world encompassing metaphysical principles. Furthermore, theology seeks to understand a Particular context. Western theology has ignored contextualization in this discipline. Its vocabulary and conceptual framework needs to be reflected upon and refined as it faces different generations and contexts so that the Gospel message can be most effective. Paul Tillich, a Systematic Theologian, attempts to seek genuine answers to specific questions derived from specific social and cultural situations to find concrete applications.⁵ Douglas Hall insists that Christian theology requires contextual reflection: “the engagement of the milieu in which theology is done is as such a dimension of the doing theology. The attempt to comprehend one’s culture—to grasp at some depth its aspirations, its priorities, its anxieties; to discern the dominant ideal motifs of its history; to distinguish its real from its rhetorical mores—all this belongs to the theological task as such.”⁶

⁵ Paul Tillich, *Theology of Culture*, ed. Robert C. Kimball, 2nd ed. (New York: Oxford University Press, 1964), 201.

⁶ Douglas John Hall, *Thinking the Faith: Christian Theology in a North American Context* (Minneapolis: Fortress Press, 1989), 75.

PART III seeks to engage in a theological reflection of *Agape*, its meaning, and expression (as illustrated in the New Testament) in the following young adult contexts: (1) The individual's maturity towards wholeness, (2) Christian community, and (3) Environmental care.

CHAPTER 7: *Agape* and Young Adults

Jessy, one of my homeless friends was recently got out from Jail, used be an engineer. His life was very satisfying with an attractive wife and a well-paid job. One day his wife left their home with his children and never come back. To vent his anger, he indulged in smoking, gambling and drugs. He told me in a routine conversation that he could not trust any body or any government authority, not even the church. Bob, one of Myra House residents, has suffered from migraines regularly and he cannot hide his symptoms of depression lately. He carries on with his life by depending on medicines for short-term cures and liquor. Due to insomnia, he often misses morning prayer. He used to share his plan to live in the countryside and withdrawing from city life. Hye, in her mid 30s, retreats at Myra House. She struggles with some issues: one from no assurance of how God forgives her of the selfish act of giving up her own two children after a divorce, another is overcoming a passionate love with a man who was seven years younger, the other is her financial problems with high credit card debts. Young adults live in today's world where trust is missing, commitment is fragile, and conviction is weak.¹

Significant numbers of young adults, whether they are Christians or non-Christians, suffer from hypertension in addition to biological and dietary disorders, which are caused by today's psychological and social factors: urgency/impatience, striving/competitiveness, hostility, depression, and anxiety.² David Hindman, the director of the Wesley Foundation, a United Methodist campus ministry at the College of William and Mary in Virginia, indicates that young adults have suffered from a more fundamental illness than alcohol and drug abuse. Their lives are in great danger due to spiritual and moral bankruptcy. He views

¹ Jessy, Bob and Hye are all pseudonym for protection of individual privacy,

² Erica Blair, "College Environment Can Worsen Eating Disorders." *Columbia Daily Spectator* via U-WIRE (February 27, 2006), [journal online]; accessed 20 April 2007; available from <http://www.lexisnexis.com/us/lnacademic/results/docview/docview.do?>

their identity as splintered and fragmented into separate and seemingly unrelated parts of their world: academic and social life, job and family, real and unreal self-identity.³ The above findings can explain why young adults are easily viewed as selfish, impatient, and sensually driven. They also reveal the seriousness to which young adult lives are wounded and in peril.

How can individuals reorient their life to mature towards wholeness? What is the proper theological task for leading young adult to be Christians of wholesome character? This chapter contests that love is the integrating center of Christian character. And a person, as a Christian, is marked by the love with which God loves her or him. Therefore, knowing and experiencing Love are most essential in the growing process towards wholeness. Then, what is Love and how does a young adult come to know that Love? And what are the changes as an outcome? First, I review a common understanding of what love is.

In general, love entails several meanings. Love can be defined as a state of mind with a certain motive and enjoyable feeling as a result of positively relating to an object or person(s). This is felt through conscious psychic activity. As psycho-social theory and relational theory identify love as a relational concept that can be expressed through: care and affection between mother and child, erotic desire between lovers, longing adoration and yearning for a lofty dream, forgiveness and compassion through family relations, kindness and generosity in brother-sisterhood, and fondness and aesthetic enjoyment of a work of art. There is another dimension of love that characterizes divinity. This is divine love or pure love.

3 David M Hindman, "From Splintered Lives to Whole Persons," *Religion Education*, 97, no2 (Spring 2002): 172.

Process theologians attempt to understand love by examining God's nature.

Through a coherent and rational metaphysical approach, they ask the question, 'what is God like?' and 'what is the world made from?' Alfred North Whitehead (1861-1947), founder of process philosophy, was born in England and became a Mathematician and philosopher. He redefined God's nature by reflecting on Jesus' life and his characteristics. Whitehead understood God through Jesus, who dwelled in a Galilean village and spread his love in gentleness and quietness. Whitehead argues that Jesus' love neither rules, nor is unmoved. Based on the ontological principle—everything must be somewhere; and here 'somewhere,' for Whitehead means God is the actual entity who "is the lure for feeling, the eternal urge of desire" and "creative act."⁴ Whitehead emphasizes God's notion through love as follows:

"the love of God for the world. . . is the Particular providence for Particular occasions. What is done in the world is transformed into a reality in heaven, and the reality in heaven passes back into the world. By reason of this reciprocal relation, the love in the world passes into the love in heaven, and floods back again into the world. in this sense, God is the great companion—the fellow-sufferer who understands."⁵

From the influence by Whitehead John Cobb and David Griffin go beyond the abstract understanding of the traditional notion of love and examines the divine nature of God to argue for four qualities of Love: (1) responsive rather than one-directional absolute, (2) creative rather than simply domineering force, (3) persuasive rather than objectively controlling, (4) adventurous rather than politically uninformative.⁶

Thomas Jay Oord also presents characteristics of Christian love, *agape*, as he builds his argument upon Cobb and Griffin's perspective. Promoting dialogue between religion

4 Alfred North Whitehead, *Process and Reality: An Essay in Cosmology*, 6th ed., (New York: Macmillan, 1957), 522.

5 Ibid., 532.

6 John B. Cobb and David Ray Griffin, *Process Theology* (Philadelphia: Westminster Press, 1976), 47- 59).

and science by introducing philosophical definitions, he proposes a term, “full-orbed” love. Oord defines love by focusing on the verb form that refers to an intentional act and sympathetic response that promotes a greater degree of wellbeing and response to harmful activity that generates ill-being. He explicates that “full-orbed” love requires four conditions: (1) relationship between two or more beings where both give and take rather than one-way, (2) each being’s self-determination, by which every organic creature has intrinsic value, so they deserve respect, (3) value-driven activity in a sense that every loving gesture has motivation, (4) involvement of divine nature recognizing that all creation has limited rational and cognitive capacities.⁷

Whereas Oord generates a dialogue to understand love between the science and religion dialogue, Sallie McFague introduces a feminist perspective of God’s love. McFague explains that God’s love is both compassionate and passionate by seeking to answer the question, Can human feel passion for the world? She defines ‘Passion’ in two ways: (1) a way of how God loves us, (2) a way of loving our neighbors without sexual desire or lust, although one meaning includes it. Through compassion, a person can experience the deep feelings of the other person’s suffering, hope, fear, love, joy, grief and desire.⁸ She criticizes the traditional teaching of God’s love that has avoided the issue of eroticism in its humanistic interpretation. She emphasizes that God’s love seeks fulfilling enjoyment and union by valuing the beloved just as Cobb and Griffin explain.

⁷ Thomas Jay Oord, “Agape, Altruism, and Well-Being: Full-Orbed Love for the Science and Religion Dialogue,” *Contemporary Philosophy: Philosophic Research, Analysis and Resolution* 22, no.1- 2 (Jan/Feb and Mar/April 2000).

⁸ Sallie McFague, *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Fortress Press, 1987), 129.

The above definitions are consistent with the *agape* that teaching of the New Testament reveals. However, *agape* of the Jesus teaching goes beyond what has been described above. Anders Nygren (1890-1977), a Swedish theologian, attempts to answer, ‘what is Christianity and how is a Christian to live?’ by examining the New Testament and integrating Hellenistic ideas. According to Nygren, Christianity was born with *agape*,⁹ a new concept of love that is distinguishable from all contemporary concepts of love. He especially differentiates *agape* from ‘eros’ of Platonic love. To him, the concept of *agape* is different from: (1) Plato’s “heavenly eros” in which the fundamental motive is a person’s desire and fulfillment as he or she enjoys divine perfection from a human-centric point of view,¹⁰ (2) exclusive love as understood in Judaism¹¹ and (3) contemporary socio-religious concepts of love. Some stoic Christians misinterpret “one in Christ” of Galatians 3:28 in light of the cosmopolitan and individualistic spirit that surrounds citizens of the world.¹² Nygren explicates that *agape* is a theo-centric mode that comes solely from God’s actions that is not withheld from sinners or any other part of creation. By this, the fundamental motif of a Christian’s identity and way of life comes from *par excellence* “God is love.”¹³ Underscoring the distinctiveness of *agape* Nygren seem render his claim with little

9 ἀγαπάω (*agapē*) family is in New Testament Greek verb *agapaō* “to love” and related noun *agapē* and *agapēsis* “love” and the adjective *agapētos* “beloved, dear” 341 times. Love is translated with other *phileō* family in *The Anchor Bible Dictionary*, Vol. 4, and (New York: Doubleday, 1992). 384. It informs that Hebrew word צַהַבָּה (*ahabah*) was translated as *agape* in Greek Bible. However, in Greek, three more words that express the love: *eros* refers to passionate affection in sexual relationship and finds the beloved valuable, *storge* denotes family affection as family member keep strong personal royalty in social structure, and *philia* entails mutual friendship by sharing and working for vision of the goodness in any religious setting.

10 Anders Nygren, *Agape and Eros*, trans. Philip S. Watson (Chicago: University of Chicago Press, 1982), 48.

11 “eye for eye, tooth for tooth, hand for hand, food for foot” (Ex. 21:24); “bum for num, wound for wound, stripe for stripe” (Ex. 21:25); “you have heard that it was said, ‘you shall love your neighbor and hate your enemy’” (Matt. 5:43); “But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others” (Lk. 11:45), NRSV.

12 Nygren, 63.

13 Ibid., 48.

attention on love as the core of Jewish teaching. God's love initiates and maintains relationships, among people or between God and them:

"When Israel was a child, I loved him, and out of Egypt I called my son" (Hosea 11:1); "the LORD appeared to him from far away. I have loved you with an everlasting love; therefore I have continued my faithfulness to you" (Jeremiah 31:3); "You shall love the LORD your God with all your heart, and with all your soul, and with all your might"(Deuteronomy 6:4); "For you are a people holy to the LORD your God; the LORD your God has chosen you out of all the peoples on earth to be his people, his treasured possession. It was not because you were more numerous than any other people that the LORD set his heart on you and chose you--for you were the fewest of all peoples. It was because the LORD loved you and kept the oath that he swore to your ancestors, that the LORD has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt" (Deuteronomy 7:6-8).

As Nygren points out God's love, as a Jewish concept, can be viewed as selective and favorable for a certain group over another group. Evidently agapic love is different from the traditional notion of love, which is perceived as more one directional or imposed.

Nevertheless, the New Testament teaching of God's love is generated from the root of the Hosea-Jeremiah-Deuteronomic teaching and manifested in Jesus Christ. In contrast to the process perspective, Love, according to the Jesus teaching, occasionally comes to human beings as an urgent call and not because the creation has value but rather, in order to create value. Love offers an alternative way and a wholesome life if a person is conscious and aware of God's love. Contemporary theologians promote the creative process with hope that change can be done towards the telos of ultimate good. Therefore, creativity becomes the key word for change and human affairs. Carl R. Hausman points out that the word *agape* was founded in Christian community because the anthropocentric love in Divine eros or heavenly eros was highlighted in both Hebraic and Platonic interpretation.¹⁴

¹⁴ Carl R Hausman, "Eros and Agape in Creative Evolution: A Peircean Insight," *Process Studies* 4, no.1

The key concept in the New Testament description of *agape* is that it is initiated by God rather than a person. This creative power from God brings about radical transformation. *Agape* denotes that none of creation is excluded, even though they may seem worthless and of no value. For example,

“Father in heaven. . . makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous”(Matt. 5:45f); “the Most High. . . is kind to the ungrateful and the wicked”(Luke 6:35f).

A clear visual image of *agape* is illustrated through the symbol of bread of life in John’s gospel. Those qualities of agapic love are:

- (1) Surpassing all knowledge—“For the bread of God is that which comes down from heaven and gives life to the world. They said to him, “Sir, give us this bread always.” (John 6:33-34)
- (2) Freely giving with no partiality—“Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.” (John 6:35)
- (3) Transformative—“ This is the bread that comes down from heaven, so that one may eat of it and not die.” (John 6:50)
- (4) Altruistic— “I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.” (John 6:51)
- (5) Trans-valuing all humanistic values— “This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” (John 6:58)
- (6) Most of all, agapic love is fully Sacrificial that is represented in Crucified Love in Christ— “For while we were still weak, at the right time Christ died for the ungodly.” (Rom. 5:6); “But God proves his love for us in that while we still were sinners Christ died for us.”(Rom. 5:8); “But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.” (Rom. 5:11)

The Eucharist offers an especially comprehensive image about what *agape* love is—

(Spring 1974): 17.

“For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread”(Cor. 1:23); “when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.”(Cor. 11:24-26)

Agape also creates relationships that are not socially or legally acceptable and creates new ways of relating for the purpose of reconciliation and receiving eternal life by way of self-limiting, self-emptying, self-withdrawal as shown by the following passage:

“But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him, For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”(Rom. 5:8-10); but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form. (Phil. 2:7)

When a person empties her/himself of self-centeredness, s/he is filled with this creative power of *agape* and is then able to empathize with others and care for the other's well-being more than their own. This kenotic theology is the core of my thesis as a whole.

Then, how does a young adult fall in agapic love? Many theologians point out that it is only through encountering the Christ of the New Testament teachings. Romney Mosley calls that encounter, “kenotic transformation.” According to Mosely's thesis, the kenotic theology of Christians offers a junction point where we have to choose between achievement-oriented success and self-emptiness in the humiliation of Christ. Mosley argues that “becoming a self before God is a continuing process of restoration in which Christians to repent and in receiving God's forgiveness. God alone brings the wholeness of the self”¹⁵

15 Romney M. Moseley, *Becoming a Self Before God: Critical Transformations* (Nashville: Abingdon Press,

In consideration of Mosely's premise, understanding the core of Christianity is critical. If Christianity is truly about a recollection of God's love in Christ, if the cross of Christ symbolizes God's steadfast love with the wounded, if Christianity is a religion for reorienting a person to be a "born again" one, then conversion and repentance are the path towards transformation and critical elements to be holistic person. For Moseley, Christians' experiences in "a kenotic emancipatory praxis" become a context of loving God and loving one another.¹⁶

Hence, discipline and humiliation are necessary processes in order to recognize God's self-emptying love in Christ. The first essential component is obedience to God, which requires careful listening. The second component is to understand the self-emptying love in the work of the spirit that leads to awakening. The third component is humble acceptance of one's powerlessness. In a nutshell, the kenotic centered perspective says that a person enters into the pain of God, then, God enters into a person's pain according to a dynamic of mutual kenosis.

Focusing on the young adults' context, James Loder's insight is more helpful than Mosley's argument. Both Mosely and Loder agree that transformation is embedded in human development and the eventual transformation takes place in human development. However, Moseley's emphasizes personal conversion, whereas, Loder emphasizes Christ's initiation in love. Loder's "transformed human ego" means that the ego-centered personality changes to the spirit centered personality when the Christ enters into that

1991), 98.
16 Ibid., 129.

person.¹⁷ Loder points out that, for young adults, two main threats appear when they are in love: the fear of losing the beloved as they struggle with family and personal relationships, and the fear from false assumptions of losing the self with captivated by the idea of death. In sum, fear leads young adults to despair with utter meaninglessness.

Loder's thesis can be summarized by developmental stages of theological guidelines. Young adults experience agapic love through Christ's initiation and progresses as according to four stages: (1) recognizing the Christ's love as sacrificial love, (2) searching for tangible ways to understand and practice that love, (3) seeking convictional experiences that break through new directions, (4) taking action to follow the example of taking up the cross of Christ.¹⁸ Loder explicates his argument by examining the story of Cleopas and Simon on the road to Emmaus in Luke 24:13~16, 28~32. Loder's analysis of the text argues that the spiritual formation process in which one's identity emergence is the effect of a dialectical relationship with the spiritual presence of Christ. This relationship develops through a fourfold knowing event. This is a similar process to that of Christian mystical experiences which includes awakening, conversion, illumination, and sanctification.¹⁹

17 James E Loder, *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco: Jossey-Bass Publishers, 1998), 265.

18 James E Loder, *The Transforming Moment: Understanding Convictional Experiences* (San Francisco: Harper & Row, 1981), 185- 96.

19 Mystical experience is result from an individual's direct communion with God or ultimate reality. Evelyn Underhill provides in depth study in her personal spiritual journey in the Protestant tradition. Underhill identifies five stages of mystic travel: Self awakening, Purgation of bodily desire, Surrender of will, Illumination of mind and Union with Divine. By synthesizing Franciscan mysticism and Underhill's perspective I suggest four stages. Evelyn Underhill, *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness* (New York: New American Library, 1974), 446; Cheslyn Jones, Geoffrey Wainwright and Edward Yarnold, eds., *The Study of Spirituality* (New York: Oxford University Press), 1986.

With both Mosely and Loder's insights, I can reformulate the young adult's transformation process by analyzing the story of Emmaus and focus on Christ's initiation.

There are three stages:

(1) Christ enters into the person's life, but the person may not recognize Christ's presence— "Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near."(24:13-15)

(2) Christ relates to the person's internal and external issues as person responds to Christ's guidance— "on the way Jesus listening from them] but their eyes were kept from recognizing him"(24:16); "As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them." (24:28-29)

(3) Christ offers his mysterious body—bread and Word—to the person and the person awakens — "When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight."(24:30-31)

(4) As a result, Christ's initiation surprises the person as the person's life is transformed— "They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?"(24:32)

Jessy, Bob and Hye will be transformed and achieve wholeness if they recognize and accept agapic love with their hearts and minds. The form of love will take place in these young adults. The relation of Christ to Christians can be compared to a relation between persons in the following social contexts: (1) person and other (2) person with other as their concerns are heard, (3) person full of love for the other with no reservation. Transformation comes only when the self-centered mind changes to become centered on others.

Once young adults are centered on the well-being of others, young adults will experience "self-worth" and their life will transform in three ways.

(1) New way of fellowship with God is taking place. As Christians experience *agape*, they will seek more meaningful ways of knowing God that is more altruistic and sacrificial—"you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." (Mark 12:30; Matt. 22:37; Luke 10:27)

(2) New way of fellowship with neighbors is found. As Christians experience *agape* they will regard more for others and their relationships with people around them become better—"Love your enemies and pray for those who persecute you" (Matt. 5:44); "Whenever you enter a town and its people welcome you, eat what is set before you." (Luke 10:8)

(3) New way of fellowship with the world is realized. As Christians experience *agape*, their care grows for the whole of creation as they recognize that others are our neighbors and God's beloved creatures—"We know that the whole creation has been groaning in labor pains until now" (Rom 8:22); "Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. (Matt. 6:26); "Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these." (Luke 12:27)

Agapic love is God's love, expressed through Christ for the whole creation. *Agape* is God's presence in the world and Jesus offers this bread from heaven to the world. As Nygren recognizes that love is the downward-expression of God's "blessedness,"²⁰ each Christian can be happy when they recognize blessedness as a mark of love. Christian love is *agape* and *agape* is known by transformational changes when a person truly appreciates one's own blessings.

²⁰ Nygren, 733.

CHAPTER 8: *Agape* and Christian Community

Conquering bulimia has made me love and appreciate myself, my body, and my soul. The death of friend made me realize that we are mortal and therefore we should appreciate life and love, and live to the fullest.¹

Cultural changes in the new Millennium have been unprecedented, especially in big cities of North America, where various racial and ethnic groups are inundating those areas and, thus, creating multi-cultural societies. In the midst of this diversity, US Christians are divided by different theologies, histories, and racial and ethnic lines. 90% of worshipers attend racially homogeneous congregations and the authors argue that this racial segregation amongst congregations perpetuates and contributes to greater racial tension, racism, and inequality.² For this reason, theologians must reinterpret and re-imagine a Christian community by examining her essence and her role in this multi-cultural society. Traditionally the concept of “church” developed from the type of assembly that is found in *Ekklesia* in Matthew. New Testament teaches that the church refers to (1) local congregational gathering (Acts 5:42), (2) the whole of united Christians (Rom. 16:16), (3) body of Christ that represents the mystical church (Eph1:22f and Col.1:18). Above all three affirms that the motivation of gathering is love and the very early stage of love’s form is a type of commune. The previous chapter argues that Christians are marked by the love that Christ has for each person. This chapter argues that love should be the motivational center of Christian community and its social ethic. I seek to answer questions that deal with the divisions of our global society today: What forms of love are required for the Christian community? How are Christian young adults to love one another in community? To begin, I

1 Craig Miller, *Post Moderns: The Beliefs, Hopes and Fears of Young Americans (1965-1981)*, 162, citing the comment of “Tanya,” 24 years old, who was living in Elmhurst, New York.

2 Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (Oxford: Oxford University Press, 2000), 51-68.

will present what it means to be a community from a traditional perspective and raise issues with that perspective. Next, I will look at the models of community offered by two theologians, Boff and Bonhoeffer. To end, I will seek a new model of communion of love for young adults.

Traditional understanding and raising issues

The idea of Christian community began with a body of believers who followed Christ's teaching. The Bible, God-inspired scripture, made from the human hands of the Hebraic tradition, revealed how God communed with humans to bind laws and create a covenantal relationship (Jeremiah 31: 33). Believers established a form of community where they were able to achieve peace and prosperity (Ezekiel 37: 26, 27). Jesus emphasizes the union with God and one another (John 17:21). After Jesus' death and resurrection, Christian community was born.

Although the Christian community in its first incarnation promoted intimacy among Participants who gathered, its distinctive character has been obscured as the community has become more immersed within the secular culture. In result, the church community exercises scripture to promote a certain agenda. In her article, "Does the Bible Have a Postmodern Message?" Sandra M. Schneiders explains that occasionally, the church uses scripture to "oppress," especially the poor in "the third-world struggle."³ Communities of rich members practice economic power and control societies and cultures for their own advantage.

³ Sandra M Schneiders, "Does the Bible Have a Postmodern Message?" in Frederic B. Burnham ed., *Postmodern Theology: Christian Faith in a Pluralist World* (San Francisco: Harper & Row, 1989), 56, 64-65, cited in Michael J. Perry, *The Idea of Human Rights: Four Inquiries* (New York: Oxford University Press, 1998), 119.

She also contests that the ideological content of Scripture raises a more complicated issue. According to Schneiders, the reaction to the content of Scripture focuses on “the struggle of women for liberation from patriarchal oppression in family, society, and church.” She asserts that some areas of the Bible are oppressive because the powerful control the phrase, “in the name of God,” which brings a “patriarchal ideology” that is not only based on sexism but “racism, classism, clericalism, and all other forms of dualistic hierarchy.”⁴ In addition, the Christian community has emphasized the “justification of faith” rather than the practice of love in explaining that God redeems all believers from evil.⁵ In an effort to understand Schneiders’ argument more correctly, I attempt to review two theologians’ perspectives on what the Christian community means.

Perspectives of two theologians: Boff and Bonhoeffer

According to Boff, the essence of the Christian community is its theological foundation. In contrast, Bonhoeffer’s approach to understanding community is more sociological. Both however, have similar ideas that are in harmony with the views of Schneiders. Each perspective can be summarized by three features:

(1) Community as *imago dei*

For Boff, “Trinitarian communion” is the primary way to encounter the Christian God. According to Boff, one can understand God through three concepts: “substance (to be

4 Ibid., 22.

5 The 19th century Evangelical movement in US had a platform for nine doctrinal affirmations. “Justification by faith” is one. Rest of eight are “the inspiration of the Bible, the trinity, the depravity of man; the mediation of the divine Christ; conversion and sanctification by the Holy Spirit; the return of the Christ and judgment; the ministry of the word; and sacraments of baptism and Lords’ supper.” I think that evangelical church communities dominantly emphasize the teaching based on these doctrinal affirmations. Subsequent references are from Alister E McGrath, ed., *The Blackwell Encyclopedia of Modern Christian Thought* (Oxford: Blackwell Publishers, 1993).

under or uphold), nature (to be born out of), and essence (what constitutes God).”⁶ Boff argues that “God is one and is never alone” and creates communion that overcomes separation, exclusion, confrontation and defiance by way of a “social program” in contrast to the European capitalistic and multinationalistic social system.⁷ Boff’s concept of *imago dei* is identical to Bonhoeffer’s community of Geist.⁸ Christian community, for Bonhoeffer, represents the embodiment of the Spirit-spirit relationship as a distinctive social structure. Furthermore, Bonhoeffer emphasizes person-to-person ethical encountering relationship which resembles the dynamic relationship among three personality in God. Christian community, according to both Boff and Bonhoeffer, reveals God’s image (*imago dei*) and represents the unity of three diverse characters. The Father, Son, and Holy Spirit live together and co-exist.

(2) Community as a human being’s archetypal symbol

Boff understands the Trinitarian concept of community as the human expression of wholeness as a person’s individuation emerges through the integration of unconscious and conscious dimensions. He argues that God is incorporeal, nevertheless, a person searches for meaning or a vocation as a person finds a symbol from the depth of his/her personal collective unconscious.⁹ Boff’s perspective is compatible to Bonhoeffer’s belief that Christian community is a transformed family. For Bonhoeffer, Christian community is established by the Spirit of Christ and therefore, she is representation of wholeness that God

6 Leonardo Boff, *Trinity and Society*, trans. Paul Burns (Maryknoll, NY: Orbis Books, 1988), 85.

7 Ibid., 11.

8 Dietrich Bonhoeffer, *The Communion of Saints: A Dogmatic Inquiry into the Sociology of the Church*, trans. Ronald Gregor Smith (New York: Harper & Row, 1963), 6. Bonhoeffer uses *Geist* in anthropological term that refers to human person’s four capacities: “imagination, personality, feeling, responsibility.”

9 Boff, 103- 09.

has offered.¹⁰ Both Boff and Bonhoeffer recognize that Christian community is an original unit of like-minded families as each individual desires and works together from birth to death throughout the human history.

(3) community as new *gestalt*

According to Boff, the Communion of three is the basis for social and integral liberation. Boff understands that “*communio sanctorum*” is not an institution but a form of servant-hood in which people know and interact with one another and accept the differences free of dominion and oppression.¹¹ For Boff, *Gestalt*, refers to a specific configuration of relationship among the lover, the beloved and love. Boff’s understanding corresponds with Bonhoeffer’s community of inclusion. Bonhoeffer emphasizes the integrated quality of two: “*Gemindeschafft*”— the quality of inclusive relationship beyond the difference of nationality, ethnicity, any social organization and “*Genossenschaft*”— the quality of a cooperative association.¹² Love one another, in Bonhoeffer’s emphasis, begins from an ethical encounter with one another by looking after the other human being and God relations in the mode of “being-with” and “being for” in a context of “life together.”¹³ In this sense love is purposeful which is exclusively determined by God’s will for the other person.

The ideas of Boff and Bonhoeffer are helpful to understand the Christian community as unique from any other type of community. Both theologians however, do not fully address how Christians should love one another. I will look to the New Testament to provide insight.

¹⁰ Ibid., 143.

¹¹ Ibid., 127.

¹² Bonhoeffer, *Communion of Saints*, 122.

¹³ Ibid., 181-182.

A Christian conviction of how to love one another from the source of the New Testament

According to the New Testament, the act of loving refers to the principle of Christian morality—God’s gift for all, for both Christians and non-Christians. Whereas non-Christians do not recognize this though it is “written on their hearts, to which their own conscience also bears witness” (Romans 2:15); Christians can think and feel morality because it is “in their minds and ... on their hearts” (Hebrews 8:10). In fact, Christians and non-Christians share *agape* love because all are called “God’s children” (1 John 3: 1-3) and “holy ... in all your behavior”(1 Peter 1:15). Christians are called to live as the way that “Christ himself lived” (1 John 2:6). Christ is our moral example, a guide for loving action, as evidenced in two essential principles of loving action. The first of these is called the “new commandment,” a maxim that states, “love one another as I have loved you so you are to love one another” (John 15:12, 1 John 2:18). The second, more commonly known as “the golden rule,” simply advises one to “do to others as you would have them do to you” (Matthew 22:40, Mark 12:8f, Lev. 19:15). In Matthew 5: 43-48, Jesus extrapolates upon this and provides specifics for the believers:

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say this to you, love your enemies and pray for those who persecute you, so that you may be children of your Father-Mother in heaven; for God makes the sun to rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your sisters and brothers, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as God, your heavenly father-mother, is perfect.”¹⁴

Taken together, the following conclusion can be drawn based on the text. First,

14 Matthew 5: 43-48, Luke 6: 27-35 from *The New Testament and Psalms: An Inclusive Version* which is an adaptation using the *New Revised Standard Version Bible* (New York: Oxford University Press), 1989.

human beings are sacred because they are born from love. Each one is valuable as all have evenly and fairly received the gift of love from God. Secondly, human beings belong to one family on earth as brothers and sisters. All are called to be children of God's love. Finally, human beings are called to do good and have right conduct as they strive towards perfection in word and deed. The intuition of loving action cannot be denied because it reflects one's mind and heart. How then, can love be practiced in a community? The paradigm that was offered in the previous chapter can be used in answering this question: The form of love within us is prefigured and grounded in Christ. The relation of Christ to Christians can be restructured to be between person and others in a social context. Hence, (1) a person enters into the other in the context and makes an interpersonal encounter, (2) a person relates to the person's internal and external issues as their concerns are heard. As they relate with one another, intimacy grows by embracing even the negative aspects, (3) a person offers his or her time and effort for them, full of love and with no reservation, (4) both encountering people surprise in experiencing unexpected happenings. Transformation comes only when the self-centered mind becomes others-centered.

A Community for young adults

John's gospel reveals that Love is the motivational center and mark of the Christian community— "By this everyone will know that you are my disciples, if you have love for one another" (John 13:35). The Pauline text reveals that love constitutes community— "binds everything together in perfect harmony" (Col. 3:14); "Above all, clothe yourselves with love, which binds everything together in perfect harmony, broken down all partition of alienation" (Eph. 2:14); "...pursuit of what makes for peace and mutual building" (Rom. 14:19). If love builds a community then, community grows in a triad

communion relationship: lover, love and beloved. The triad structure can be understood as Love actualizing the realm of God. Community is the revelation of God's love, which is a gift. Communion is centered on *agape* and is realized through the volitional act of love. Communion is from the Latin *communio*, (in union with) which is the expression of love and by nature, dynamic and overflowing. It proffers a network of communities living in communion with their brothers and sisters and all Participate in its benefits.

Wayne Meeks, a professor of New Testament and Biblical studies at Yale Divinity School, examined the social status of early Christians and found that they were diverse in nearly all aspects of the Roman colonized society. They consisted of: masters and slaves, the rich and the poor, civic people and patrons, male and female and so on. It is evident they experienced hierarchical social structures, however, they made sure to exercise mutual love of brother/sister-hood just as Jesus exercised with his disciples. Meeks asserts that the members mimicked family intimacy despite their diverse social status because the creation of a new family as brothers and sisters of Christ was an intentional process.¹⁵

In sum, Christian community refers to the Community of Christ, which in Latin is *Christus*, meaning the Messiah, literally the “anointed one.” It embodies the characteristics of Jesus: purity, humility and love—wholesome character. Jesus taught people how to live for others yet equally he was the Son of God—the one put to death as he emptied himself in radical obedience to his Father.¹⁶ Therefore, people in the community were called Christians, meaning ‘followers of Christ,’ and were invited to live as Jesus did after his death, embracing a new value in a fledgling Christian context.

¹⁵ Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (New Haven: Yale University Press, 1983), 83 and 88. Meeks’ argument is based on Acts 2: 42; 1 Peter 1:22-23 NRSV.

¹⁶ Phil. 2:4-5 NRSV.

In applying the theories and work of Boff and Bonhoeffer, a model of community for young adults can be constructed based on the communion of love with three theological foundations: (1) Communion as sacrament, (2) Communion as *koinonia*, (3) Communion as moral agency.

(1) Communion as sacrament

Sacrament is the means of grace, and partaking in the sacrament is an external sign of inward gratefulness. In the rite of the Lord's Supper, Christ's body and blood are presented as the spiritual presence of Christ. God's love is revealed in that community-of-love through the breaking of the bread as shown at the Last Supper. As Christ serves as an instrument of God in this fractured world, Christians are called to go and do the same. They are called to contribute to the relief of the poor (3 John 5-8) and show hospitality for strangers (Heb. 13:2). Transforming into a new community of God is possible only through offering the self to others and recognizing love. Sacramental community in early Christian tradition was revealed through a variety of gifts: wisdom, knowledge, the power to heal, to do miracles, prophecy and discerning spirits, speaking and interpreting tongues. These gifts were used in the midst of the struggle and conflict in the Roman colonial social world (1 Cor. 12: 4-11). The Christian community of love surrenders to one another out of the obedience to God's will and this is only possible through the work of the Holy Spirit, which is given to God's people by God.

(2) Communion as *koinonia*

Communion is formed based on a lifestyle known as *koinōnia*—a Greek term that appears 19 times in Paul's letters, Acts, Hebrews, and 1 John. This word indicates the fellowship of Christians with God, the risen Christ and the Holy Spirit (1 Cor. 1:19, 2 Cor.

13-14) in their daily lives as they hope for resurrection.¹⁷ *Koinōnia* is also a gift from God through the Holy Spirit. This provides an adequate basis for understanding the inner structure of the church. Unlike the organized church, the *koinōnia* community reveals new concept of family and community modeling their lives after the life of Jesus. Their fellowship is constituted by uniting, sharing meals together, opening their homes and contributing their material goods and spiritual gifts. Love is the foundation of unity, mutuality and individuality.

(3) Communion as moral agency

Understanding new concept as above, Christians are encouraged to expand their capacity to think and act morally. Since morality relates to the heart, Christians are called to renew their hearts and be responsible moral persons. John Yoder, in his *The Politics of Jesus*, argues that Christian moral principles should follow Jesus' "Messianic Ethic."¹⁸ As I mentioned earlier, humans, Christians and non-Christians alike, are given an inherent gift of principles as the word is "written on their hearts." This, along with a developed morality, will season our ability to actively love one another and create a better world.

Love is the life-principle of community. And love no longer takes the form of that which is in society, but rather, actualizes God's will. Communion as moral agency is

17 *Koinōnia*, derived from *Koinos*, has an adjective meaning "common or shared." Its verb *Koinoneo*, means "share, communicate and contribute." The word was common in the Greco-Roman world. In The Republic, Plato addressed it as a "common feeling or harmony" among citizens to provide a foundation for political order. Aristotle in his *Nicomachean Ethics* denoted it as "friendship and love," especially the parents for children community bind together. It is also understood as *communio*, communion, or occasionally in a Eucharistic sense. But it never entail as *societa*, society in general, nor as *ecclesia* in the formal sense. However, the term was understood as church, with its connotations either of local congregations or of earthly institutions especially referring to the fellowship or communion of believers in Christian context. Iris V. Cully and Kendig Brubaker Cully, eds., *Harper's Encyclopedia of Religious Education* (San Francisco: Harper and Row, Publishers, 1990); Richard A Muller, *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology* (Grand Rapids, MI: Baker Book House, 1985).

18 John H. Yoder, *The Politics of Jesus* (Grand Rapids, MI: William B. Eerdmans Publishing, 1972), 15-19.

displayed in the work of God throughout history as God relates to humans and leads the way to a new community of life.

In our context, moral agency can be fostered by offering school-like activities within the community. A community's teachings may cover a broad range of theological and religious subjects in order to mold a person's moral character. In the Greco Roman world, schools taught philosophy or rhetorical to nurture one's mind and character. Meeks states that the early Christian community conversely taught and learned "wisdom" or "its instruction" in addition to "the guidance of soul." They were also instructed on the essence of their beliefs from their faith tradition as well as moral responsibilities in a Hellenistic world.

CHAPTER 9: *Agape* and Environmental Care

The life of ecological integrity means a holistic approach to framing a vision that intentionally engages ecological issues of a community of human-earth relations. The Earth's healthy eco-systems have been interrupted by the western civilization. Techno-centric industrialization has broken the food chain in the oceans and forests. The Worldwatch Institute reports that nations cannot avoid misery, i.e. upcoming generations will suffer from biological impoverishment. The Earth does not have enough resources such as water, food, and natural minerals to feed over 6.641 billion (based on April 2007 census) individuals if the United States continues its habit of consumption. Parts of our culture damage the planet's fabric as well as hurt the individual and social well-being. Both humans and non-human beings have been distressed by unbearable wounds due to mass-consumption, over-development and the ill-balanced ecosystem. So while people of different regions in undeveloped countries suffer physically, people of industrious cities in wealthy countries suffer both physically and mentally. Between 18 and 35 percent of all species could be extinguished within the next 50 years.¹ There are other pessimistic statistics that validate that the Earth is becoming less and less inhabitable.

Love is the motivational center of Christian and Christian community. Love is also the framework of God and the chosen people's relationships inherited from the Hosea-Jeremiah- Deuteronomic teaching. The thesis of this chapter is that Love is the integrating center of God's beloved creations and Christians' ecological ethics. *Agape* as God's main essence means that love can be found in the work of God's continuing love and in every

¹ Ed Ayres, "World Watch Updates," *World Watch: Vision for A Sustainable World*, no. 3, May/June 2004, 9.

relationship with the creation. I attempt to explore the dimensions and possibility of applying multidimensional understanding of Christian love in an ecological context.²

Suffering of living beings due to an ecological imbalance and the earth's deterioration is one of the most compelling matters discussed in constructive theology. According to Lynn White, Jr. the problem lies in the belief that humanity is separated from nature, which enables humans to have power over non-human species and exploit natural resources.³ Furthermore, White points out that the main cause of this is the influence of the Judeo-Christian-European culture. Many contemporary theologians, philosophers, and scientists have examined perspectives on nature and have attempted to reinterpret the relationship of God-neighbors-nature. According to White's analysis, the Judeo-European-Christian tradition has underscored other components such as virtue, values, morality, spirituality and other characteristics for Godly life. Nevertheless, their world-views have been criticized as based on an anthropocentric-masculine-dualistic mindset. However, Christian theologians and scholars in other academic fields have generated comparable interpretations based on each scholar and his/her context since Lynn White's accusation, which, in my judgment, can be identified as an ecologically-grounded constructive theology

2 The term "ecology," rooted in Greek words *oikos*, meaning 'house, and *logos*, meaning knowledge. The word, as one of the earliest scientific interpretation, was used by Richard Bradley in 1721. It was explained as "All bodies have some Dependence upon another and . . . every distinct part of Nature's work is necessary for support of the rest; if any one was wanting all the rest must be consequently out of order" in R. P. McIntosh, *The Background of Ecology* (Cambridge: Cambridge University Press, 1985), 78, cited in Peter Marshall, *Nature's Web: Rethinking Our Place On Earth* (New York: Paragon House, 1994), 333. Later, Ernst Haeckel (1834-1919) used a scientific term *oekologie* in his paper, *Generelle Morphologie der Organismen* (1866) is written "by ecology, we mean the body of knowledge concerning the economy of nature-the investigation of the total relations of the animal both to its inorganic and to its organic environment; including, above all, its friendly and amicable relations with those animals and plants which it comes directly or indirectly in to contact'- in a word, ecology is the study of all those complex interrelations" in Charles Birch and John B. Cobb, *Liberation of Life: From the Cell to the Community* (Cambridge: Cambridge University Press, 1981), 29.

3 Lynn White Jr., "The Historical Roots of our Ecological Crisis," in Roger S. Gottlieb, ed., *This Sacred earth : Religion, Nature, Environment*, 2nd ed. (New York : Routledge, 2004), 192-201.

of love. As I have analyzed eco-sensitive views in the literatures I noticed that theocentric perspectives, in comparison with biocentric and anthropocentric perspectives, can most relates to God as love.

From a biocentric approach Edward O. Wilson proposes that love can answer the ecological destruction. In his *On Human Nature* (1978) and *Sociobiology: The New Synthesis* (1978), he compares human adaptation to their culture to genetic adaptation by other animals. He also argues that human beings are the poetic species that can find ultimate meaning through moral reasoning. For Wilson, humans can recognize their misbehavior of controlling nature too far by moral reasoning Wilson proposes a conservation ethic in order to overcome ecological degradation. However, his conception of love for nature in *Biophilia* (1984) is rooted not in *agape*, but a biocentric kinship with all creation. In *Sociobiology*, he attested that creatures are ultimately and inevitably egoistical. Implying the “survival of the fit-test” theory.⁴ Although he recognizes mysterious aspects in the nature his perspective undergirds the science-egoistic tradition. I contest that the theocentric perspective is plausible to change human’s self-centered love to self-giving love.

The theocentric perspective promotes certain aspects of love into wholeness—Peace, Justice, Healing and Life. In *How to Think About the Earth*, Stephan Clark makes a case for a theocentric view focused on peace for the present world. Clark resists the reformed interpretation of Christian thinkers beyond the orthodox view of the Christian tradition. The root of the environmental crisis, according to his analysis, is not from ineffective theological interpretation or wrong beliefs, but from people’s pragmatic mindset of wishing

⁴ The theory is also known as “selfish gene theory” in the field of biology. Particular organic genes are viewed as prosper because its reproductive capacity become dominant than other genes.

to live better materially. Thus, he seems pessimistic about alternative theological models that promote environmental conscientiousness. Christians, according to Clark, can impact the world by reviving the sacramental and theistic approach that has been inherited in the biblical tradition of beliefs in the God of Abraham.⁵ Clark asserts that Abraham's God acts and is present in perpetual transcendence as eternal truth. Similar to Moltmann's view, Clark emphasizes the incarnated earth that confirms divine grace. Especially he emphasizes the Sabbath tradition since he perceives it as the crown of creation. However, Clark reinterprets the doctrine of atonement more than Moltmann, in which he finds two implications for a Christian approach to ecological concerns. First, it symbolizes the death of the believers' old life and birth of new life as they Participate in the death and resurrection of Christ. Thus, the born-again believers are forgiven of their sins against non-human creations and become free from guilt and shame at the degradation of the earth. Second, it signifies a new commitment by the believers as they consciously recognize the seriousness of evil that damages human and non-humans. Clark analyzes the root of Sin as *Pleonexia*, which means wanting more in Greek. He relates *Pleonexia* to "predatory exploitation" of capitalist industry in the modern world.⁶ After all, the believers change their course of life and become less wealthy and less demand. Clark reiterated that the new heaven and earth will become actual reality just as God raised Jesus from the dead and restored the defiled earth.⁷ Clark affirms sacramental theism that declares beauty and justice, but he yearns for more peace on earth as he makes the analogy that nature is the bride of

⁵ Stephen R. L. Clark, *How to Think About the Earth: The Philosophical and Theological Models for Ecology* (London: Mowbray, 1994), 142.

⁶ Ibid., 130.

⁷ Ibid., 142- 44.

humanity. The role of the beloved bridegroom is to wake up and sense genuine otherness as they recognize indebtedness for God's gratitude.

Echoing the Trinitarian-relational God that Moltmann emphasizes, Denis Edwards has proposed healing in his *Breath of Life: a Theology of the Creator Spirit*, based on two components: (1) the story of the universe, and (2) the theology of Basil of Caesarea. Knowing that the universe was made out of stardust and space emerging through cosmic expansion, he emphasizes God's immanent source in unfolding creation. Inspired by Basil's theology of Spirit, he undertakes an anthropocentric view of pneumatology that encounters an ecological vision and praxis in the life of church. Just as Moltmann does, Edward sees God as the immanent one who creates and provides space for communion by freely self-emptying. Thus, he views the world as a "form of divine self-limiting love."⁸ Edward's relational God not only delights in the creation but also suffers with each individual who suffers. The God-world relation, for him, is understood as evolving within the dynamism of the divine communion. Jesus, for Edward, is the actual incarnation as God's compassionate love. To Edwards, the Spirit is understood not only as the Creator Spirit who renews all things through the breath of life that has been the immanent source of the expanding universe but also as the Counselor Spirit who is involved in Jesus' life, death and resurrection in the gospels. Agreeing with Moltmann, Edward argues that the Spirit serves as a midwife who is the loving companion for creatures, yet, in self-withdrawal manner. Edward does not explicate his view on sin or salvation. He emphasizes the human role as following Jesus since he believes that following Jesus means that we live in the light of the

⁸ Philip Clayton and Arthur Peacocke, eds., *In Whom We Live and Move and Have Our Being: Panentheistic Reflections on God's Presence in a Scientific World* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2004), 201.

promise of resurrection and the new creation. It means living in constant expectation of God as the eschatological future. He proposes humans' uniqueness and freedom can bring restoration for wounded creatures as they exercise compassionate love in their action.

Nash has the most impressive approach from the point of God as love seeking justice. He has explored his theistic outlook in his *Loving Nature: Ecological Integrity and Christian Responsibility* (1991). Nash developed his argument from his recollection on economic justice and racial justice through his life as part of a working class family in western Pennsylvania during the 1940s and 1950s. According to Nash's definition, ecological integrity means "holistic health" of the ecosphere and biosphere in which biophysical support systems maximally sustain the lives of species and individuals in keeping reciprocal interaction.⁹ God, for Nash, is the love who is the chief source of all being and becoming, the ultimate provider and universal caretaker. Nash asserts both transcendental and immanent aspects of God in the world in agreeing that the world is filled with the glory of God and the world is simultaneously mysterious. Nash believes that Jesus is not only the representation of God but also the representation *of* serving love for justice. He perceives Jesus as the cosmic Christ who not only illuminates the love of the Creator of the cosmos, but also unites all things together before God (Eph 1:10; Col. 1:15-20). Thus, Christ is the moral model for Christians and they are to imitate or mirror the love of Christ (Eph.5:1-2). The Spirit, for Nash, is the immanent presence of God who does many deeds: reconciles, liberates, enlightens, inspires, empowers, counsels, et cetera, which is similar to other theocentric approaches. Nash clarifies sin as the self-centered turning away from

⁹ James Nash, *Loving Nature: Ecological Integrity and Christian Responsibility* (Nashville: Abingdon Press, 1991), 95.

“God, neighbor, and nature” and interprets it ecologically: the refusal to act in the image of God. He examines the Biblical word “subdue” (*kabash*; trample, conquer...) and points out that self-centered humans create injustice, defying God’s covenant of justice by depriving other individuals, corporate bodies, nations, and species of their due.¹⁰ Emphasizing the ecological implications of reformed Christian theological affirmations, Nash argues that Christian faith can redirect a solid, ultimate grounding for a strong ecological ethic if Christians raise ecological sensitivity from their ritual practice as well as their relationship with nature. Nash’s argument has been reemphasized by Douglas John Hall through a contextual theological approach.

Hall has analyzed the North America context after September 11, 2001 and warns that the entire planet may face doom because of moral bankruptcy, economic and cultural globalism, an unprecedented split between rich and poor, the technical manipulation of life and death, and the extreme diversity of human cults and cultures. His thesis of “theology of the cross” in *The Cross in Context* invokes the role of humans to (1) the unconditional Participation of God in the life of the world; (2) the concretization of God’s love for the world; and (3) the commitment to the fulfillment of creation based on God’s promise. Hall puts a high estimate of the human creature in terms of the potential of being authentic. Similar to Moltmann, Hall writes that God’s power reveals love by a “self-imposed weakness” for the sake of the creature’s shalom. Jesus, who was” in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant... humbled himself and became obedient unto death, even death on a cross” (Phil

¹⁰ Ibid., 119.

2:5f).¹¹ Jesus Christ, for Hall, refers to a priestly mediation that kept a profound relationship with God and at the same time with humans. Hall does not elaborate on the character of the Holy Spirit, yet his view is similar to Moltmann's view based on the recognition of the Holy Spirit's presence in the continuity of the Testaments and the crucified Jesus and story of the Christian faith.

Hall reinterprets the sin of the present time beyond the category of pride to the habitual insensibility that can be explained as sloth, acedia, apathy, ennui, escape, indifference and so on.¹² Hall proposes a critical and constructive theological approach based on the insight of Moltmann's "the crucified God" by arguing that a Christian should be a faithful agent of hope and love fulfilling true discipleship by engaging to the world.

Whereas the Justice-centered model aims at restoration, restitution and reparation, George Hendry argues for a life giving form of communion in his *Theology of Nature* (1980) in western intellectual history and proposes how "green theology" can be shaped for current Christianity. Hendry, with special emphasis on the doctrine of creation and the work of Holy Spirit, developed his thesis in response to the question of "what it means to perceive the world of nature as God's creation." He views God in communion with nature. Human beings, for Hendry, are a "harbinger of hope" and sin refers to corrupted nature and humanity. He views nature as a second source of revelation in addition to scripture. Hendry argues that the basis of salvation can be found in communion of God-human being with

¹¹ Douglas John Hall, *The Cross in Our Context: Jesus Christ and the Suffering World* (Minneapolis, MN: Fortress Press, 2003), 83.

¹² Ibid., 97.

nature for the recovery of wholeness.¹³ Hendry's argument is developed further in Cobb and Birch's *Liberating Life: From the Cell to the Community* (1981).

Cobb and Birch first, define "life" on earth as a "struggle for existence" and explain further "the principle of interdependence of living organisms and their environment "of the earth. Next, they indicate that the sustaining of life is now very much in human hand since the essential connection of life system are broken on earth.¹⁴ Recognizing that the cosmic principle brings forth living forms in the entropic process, Cobb and Birch explicate that Life transforms and liberates, hence, they argue, humans must trust Life. Thus, for their perspective, Life (with a capital L) and God are identical. Inspired by Whitehead's perspective, in his earlier books (1965, 1972, 1982, and 1991), Cobb explored his Christian natural theology based on the Whiteheadian God of two natures: the primordial nature and the consequent nature.

According to Cobb, God is an actual entity rather than a "Being" or "Substance." God is involved in every affair, persuading the world and suffering with it. Jesus Christ, for Cobb, is an actualized divine Logos who has done the creative and redemptive work of God. The Holy Spirit refers to the giver of life and love that is the basis of hope. Sin in this perspective is the refusal to cooperate with the divine aim of promoting life. Salvation points to the liberation of life so that humans become a responsible Participant in the process of healing, growth and creative transformation as incarnate in Christ. Cobb and Birch argue for critical ideas, new impulses and a new enthusiasm for humanity since they

¹³ George Hendry, *Theology of Nature* (Philadelphia: Westminster Press, 1980), 67-69.

¹⁴ Birch and Cobb, *Liberation of Life*, 43.

are capable of catching the greatest power that comes from faith in Life.¹⁵ Whereas Nash argues that love of nature is a Christian mandate or a need for love as a means to protect ecological integrity. Nash clarifies the ecological dimension of love into four kinds form of love based on New Testament teaching.¹⁶

(1) Beneficence

Christians, as protectors of the biosphere, seek to do so not for their own interest but for the interest of others, being a servant to one another— “For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another.”(Gal 5:13) ; “Let each of you look not to your own interests, but to the interests of others.” (Phil. 2:4); “See that none of you repays evil for evil, but always seek to do good to one another and to all,” (1 Thess. 5:15)

(2) Other-esteem

Christians need to appreciate and celebrate the diversity of each creature without insisting on its own way, but as caring stewards in humility. In this context, the emptying God (Phil. 2:1-11) is a model to counteract rapid industrialization and serious ecological damage— “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1Cor. 12:26); “ Love is patient; love is kind; love is not envious or boastful or arrogant.... or rude. It does not insist on its own way; it is not irritable or resentful.”(1 Cor. 13:4-5)

(3) Understanding

¹⁵ Ibid., 330.

¹⁶ Nash, 152- 59.

Christians ought to not only appreciate the biosphere as a celebration of the sacramental presence of God's love but also seek to understand. As faith seeks to understand love requires a comprehensive understanding of how the laws of nature work—"You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." (Lk. 10:27)

In sum, Christians live within their "oikos," which is the whole earth, beyond individual families and church communities. The Christian should work for the physical sustenance of all, healing the wounds, generating justice, pursuing peace, and giving life. The very logic of major contemporary ecological perspectives seems to demand that the goal of ecological integrity becomes a permanent and prominent part of the Christian mission, as Nash points out. However, Lynn White Jr. challenges that what people do about their ecology depends on what they think about themselves in relation to things around them. It is evident that the ecological perspective is deeply conditioned by beliefs about who God is and how things are relating to one another in the world. In addition, I contest that a person's ecological perspective becomes sensitive as they live within a deep relationship to nature. The idea of having a deep relationship with nature for many people is tempting and attractive, yet, reality is not. Nature reflects the cosmic order, yet, that order is not always peaceful and justified from a human point of view. It is well perceived that each creation has its own value and right, but being in the community harmoniously and peacefully does not really work. The laws of nature are not straight cut from human common sense. I will share an example from my context. A dog is invited to live together in the community where chickens have been residents for several months. Recognizing the dog's nature, the chickens have been protected by chicken wire. We hope that the dog and

the chickens become friends and family, adopting one another. After a couple of months, however, we were shocked with the scene that the dog was feasting on the hens. How does one deal with dogs? In a sense they do not have a sense of justice, they eat their neighbor's chickens. Should we punish the dog due to his cruel act? What is the rule that makes a chicken and a dog live in a peaceful community? How is God involved in this reality? It is well perceived that each creature has its own value and right, but being in the community harmoniously and peacefully does not function. We hope that the dog and the chicken live together harmoniously. In reality, I think these incidents present a real picture of human relationships. People more commonly live with wounds, sorrows and pains, just as the chickens do. There is no justice and no peace in real life when people promote a very relativistic perspective and comfortable life style based on human centeredness. For this reason, for me, the idea of "self-emptying" makes sense and transformation is required for the common goal for all creation--abundant life in love. This kenotic theology teaches people to truly empathize with others and care for environment's well-being, and moving away from her/himself of self-centeredness.

In 1982, the Earth Charter was created as an urgent response to the world's ecological crisis. Since then, most of the books that I use in this paper were published within ten years. Yet, in 2005 it is hard to believe that the above proposals are practiced. It is even harder to believe that even religious institutions have not responded. People in North America face a challenge to change their private life to have a deeper relationship with nature. The capitalistic social structure does not allow people to have enough time with nature. People also do not have to live with nature. We live in a society divided by class. Outdoor work is given to cheap labor, which are those of a different class. We spend

most our time inside because it not only advances civilization but also provides a higher income. It is easy to focus on one issue at the expense of others, such as peace, justice, healing and life. Ecological theology should be more comprehensive. Life-centered theology based on *agape* is the most ecological in terms of expressing an interlocking life cycle and the dependency between human and non-human being as part of the food chain. Life gives a birth to life, lives depend on one another and life helps life prosper. Commitment to life is not easy. Once people live with nature they will understand the preciousness of life and our life dependency upon nature's care. What makes life most alive? In the Christian context love is the cause and meaning. Our love for others is mandated because God first loved us (1 John 4:9, 5:3). Spiritual discipline encourages our love. Cobb and Swimme, though, never mention Spirituality in their books. I will argue that it is more urgent to change our living patterns than our beliefs. Christian ecological perspectives endeavor to love creation. It seeks to train family, friends and community to be aware of creation. However, no matter how much one's consciousness is raised, as White points out, our capacity is limited by our easy and convenient life due to our dominance. Once individuals notice degrading mental and bodily conditions, they may connect easily with the damaged earth. The urgent agenda is to transform one's daily living centered on spirituality, consciousness and reflective action.

Conclusion

The theological task requires reinterpretation in order to understand and act in a specific context. It also seeks to examine multiple dimensions: What makes change happen? How does that change in people's lives and their environment lead them to greater wholeness? And the theological task also requires application to the universal context if possible.

Young adults are afflicted not only when their personality is shaken but also when their social and spiritual lives are shaken. For Christian young adults, their wholesome maturity is marked by the love with which God loves her/him. When Christ enters into their lives, they may not notice. However, by partaking in Christ's spiritual presence, young adults' lives will be transformed. By recognizing Christ's sacrificial love, a person can love God with that convicting love. Love is also a central motif not only for the foundation of the Christian community but also for the growth of a community. In the Christian community, love takes form in communal activities. Christian young adults can love one another with a communing love among them. Young adults look for communities where communing love is sufficient. In such contexts, they engage in open discussion and new meaning can be found. Love also is the integrating center for the caring of God's creation and the practice of ecological ethics. *Agape* as God's main essence means that love can be found in God's work and in every relationship among God's creation.

For Christians all three relationships: with Christ inner-personally, with others interpersonally, and with all of creation intra personally, are formed as a person enters, relates, and offers themselves. As a result, transformation occurs. The self-value of Christians is acknowledged and accepted when Christians love God with gratitude and

when Christians recognize their blessings. The sacrificial and unreserved love of the young adults awakens convictions that help them to become mature and empowered enough to find ultimate meaning in their lives and unshakable vocational paths. Love as energy flows and fills the broken hearts of Christians who in return seek wholeness for all dimensions of their lives and move out from a fractured selfhood.

PART IV: Toward Pedagogy of Agape

Awaken! Listen in silence for the Voice of the Counselor. Seek the One who is Life, your strength, Walk harmoniously in Love's Presence! O people of the earth, ever bear in mind the unity of diversity in the Divine Plan! You are Promise of our wholeness. You await our readiness to choose Life. Your covenant of Love stands firm through all ages; You forgive us when we stay far from Home, gentle us, O Compassionate One, that we tread the earth lightly and with grace spreading peace, goodness, love, without harm to any creature.¹

Rudolf Steiner (1861-1925), in his *Soul Economy: Body, Soul, and Spirit in Waldorf Education*, explicates a “holistic model” which has been developed since the 1950s. The model was designed based on the knowledge of human development of body, soul and spirit. His premise is based on the following principles: (1) the human being has inherent intellectual abilities of internal and external power, (2) education is about practicalities of social life and knowledge of the entire universe including human nature, (3) “wholeness” can be reached by the human's innate power through imagination, inspiration, and intuition.²

The human soul, according to his perspective, expands from ordinary consciousness to higher consciousness and has three qualities: feelings of gratitude, feelings of love, feelings of what is right in the moral religious life. He argues that human beings are able to penetrate the supra-sensory realm through the specific methods of imagination, inspiration and intuition. His educational model is based on two sources: (1) anthroposophic philosophy, that human knowledge solely depends on development of human cognition, (2) spiritual science, that the spiritual world is observable through the methods of natural science.³ Reviewing the above statements, Steiner rightly points out the importance of human experience of both physical and spiritual dimensions in nature. However, I would

1 Merrill, *Psalms*, 105.

2 Rudolf Steiner, *Soul Economy: Body, Soul, and Spirit in Waldorf Education*, rev. ed., (Great Barrington, MA: Anthroposophic Press, 2003), 15-46.

3 Ibid., 58; *Rudolf Steiner Archive* at <http://www.rsarchive.org/RSBio.php>.

argue that he undermines two facts: (1) a greater infinite dimension of the universe beyond the capacity for human measurement, which modern physicists have found, and (2) an infinite thirst of the human spirit towards ultimate reality or eternal Spirit, which contemporary philosophers have questioned.⁴

Steiner's approach correlates with Humanistic psychology, which emphasizes a greater amount of human choice and individual self-determination such as conscious experience, value and freedom. Accordingly, love, for Steiner, is a self-evident matter and its attainment is determined when the natural growing process is complete.⁵ Erich Fromm is another identical example. Indeed, Fromm sees love as the answer for overcoming human separateness and fulfilling the desire for union. Fromm argues that "love is an art" and that a person can achieve it when he or she keeps it as an ultimate concern just as an artist does with his or her art piece. Love, according to him, requires two parts: theory and practice. He explicates that how falling in love is only possible through the active endeavor entering deeper into the other person's world. Art becomes a learning process of how to love better.⁶ My critique is, then, love is not an object—we seek to earn it. But, it is a blessing when we recognize it in our midst. Especially, Christian religious education is about knowing and experiencing agapic love that comes to humans rather than humans' reaching for it on their

4 Stephen Hawking is one example among modern physicists and Kierkegaard is one example as a philosopher. Stephen William Hawking (born in 1942) is a British theoretical physicist who is known for his contributions to the fields of cosmology and quantum gravity, especially in the context of black holes, and his popular works in which he discusses his own theories and cosmology in general. Søren Aabye Kierkegaard (1813-1855) was a 19th century Danish philosopher and theologian who was known as an existentialist, neo-orthodoxist, postmodernist, humanist, individualist. Beyond the boundaries of philosophy, theology, psychology, and literature, main theme of the Kierkegaard's thought extended to the emotions and feelings of individuals.

5 Steiner, 277.

6 Erich Fromm, *The Art of Loving: An Inquiry into the Nature of Love* (New York: Harper & Row Publishers, 1956), 30-33.

own. Accordingly community, as a web of interconnectedness and interdependency, is a natural context of embracing and practicing agapic love.

Knowing agapic love as the core of Christianity, what does it mean to teach agapic love in the present day and how do Christians make agapic love more active in the lives of persons and the church implicitly and explicitly?

James. W. D. Smith (1899-1987) is one who affirms that *agape* love should be the core of Christian religious education. As an educator in Britain in the post World War II world war period, his main interest was on psychology, ecumenism, and missionary education. Although Smith recognized the reform movement of religious education during the period,⁷ he also proposed a curriculum that aims to assist children and young people to achieve a mature personal development through the knowledge and experience of Christian love in England and Wales, where there was a predominantly humanistic multiracial and multi-religious context. The main question for Smith was, “what is the core of religious ideas and practice?” and “what can religious teachers do to help learners in their development towards personal maturity?” He reasons that the secret of life lies in growing away from the attitude of fear and self centeredness towards the attitude of self-giving love. It is also important to see the conflicting aspects and impulses of human nature, the self-regarding and self-giving aspects, which set the tone of each life.⁸

7 J. W. D. Smith, *Religious Education in a Secular Setting* (London: SCM Press, 1969), 23-65. Smith indicates it as “dual educational system,” referring to the academic study combined religious theme at the state school of England and Wales at that time, which is based on (1) combining the best contemporary educational theory and practice, (2) formulating a clear conception of the relation of Christianity to modern education, (3) improving the quality of religious teaching in the curriculum.

8 J. W. D. Smith, “Some Theological Reflections on Religious Education,” *Scottish Journal of Theology*, 6, no. 3, (June 1953): 173- 80.

The potential of human learning unfolds through our life cycles. Educational learning and becoming whole are intimately intertwined as developmental psychologists prescribe shown in Chapter 1. Person becomes “I” individually whole by awareness of all three dimensions: biosexual, psychosocial and religious, as Erikson puts it. Persons also reach alive “I-ness” through what Jungian psychologists term “individuation” oriented to the individual ego. However, Smith argues that the synthesis of religion and education can help a person to mature to wholeness. Human wholeness, according to his understanding, consists of three aspects: integrity of mature freedom, creativity through the exploration of feeling and insight, and authenticity of experiencing Christian love.⁹

His educational model emphasizes both the real experience of understanding *agape* and the goal of spiritual development through the knowledge and experience of Christian love. With the help of psychological findings, Smith supposed that humans have a latent capacity for self-giving love, yet, that a self-centered mind is created by fear. As I examined in chapter one, young adults tend to react toward either a “flight” or “fight” response to fear which may involve not knowing the future, not being cool, more from false assumptions regarding unpredictable circumstances. In the perception of fear, a person is unable to function by their embedded nature of self-giving love. The Christian faith journey towards salvation, for Smith, is viewed as a pilgrimage from a self centered to a God-centered life. With this concern Smith argues that self-giving love can only be realized by the power of love and he was convinced of “self-giving love as the ground of all existence.”¹⁰ The essence of Christian education, then, for Smith, is to engage in the experience of secure and

9 J. W. D. Smith, “Some Theological Reflections on Religious Education,” 173- 76.

10 Ibid., 176- 80.

loving relationships at home and in school, coupled with teaching that focuses on the purpose of love. Of course for him, the Christian community has the main impact on the deepest moral and religious influence.

Although Smith's time is not relevant to today, his approach recommends that we reexamine our educational model for the Christian community. Smith's *agape*-centered model can be complemented with ecologically grounded theory and practice. For this next part, I want to explore the contemporary ecological approach and, lastly, I want to propose an integrated model for *agape*-centered, ecologically grounded Christian religious education.

CHAPTER 10: Eco-Religious Educational Theory

Religious educators have attempted an ecological approach in an educational model that reflects certain principles of ecology as a challenge to the conventional model. The term “ecology” refers to the body of knowledge of all complex interrelations among organic beings and inorganic things in order to maintain life, harmony and diversity on earth. Randolph Crump Miller reminds us in his last chapter “Ecological Theology and Religious Education” that educational theory needs an ecological model in religious education that incorporates an environmental and ethical side.¹ In an effort to implement such an ecological model, I want to first examine available studies on ecology in general, then I will discuss the essential features of an ecological approach. Lastly, I will discuss a practical theology-oriented educational model that embodies ecological approach. My contention is that educational theory can draw insights from those ecological studies and can embody an ecological approach in Christian religious education in order to move from dualistic to holistic, from mechanistic to organic, from mono-cultural to multi cultural transformational communities.

In recent years, the study of ecology has been generated in academia in three forms: social ecology, environmental ecology and spiritual ecology. Social ecology entails the web of relationship, of human interactions, thus, in my opinion, a more accurate term would be human-related-social ecology. However, I will substitute an abridged version, “social ecology,” in this chapter. It is represented by James Gibson’s human cognitive system and Bronfenbrenner’s social environment system. James Gibson, experimental psychologist

¹ Randolph Crump Miller, ed., *Theologies of Religious Education* (Birmingham, AL: Religious Education Press, 1995), 350.

who was trained at Yale during the 1920s, generated his perspective by focusing on cognitive development. His theory presupposes that human cognition develops when a person engages in perceptual activity (visual, auditory, tactile senses, and so on). According to Gibson's cognitive system, perceivers not only acquire knowledge that generates potential for interaction with others who share it, but they also modify their behavior by "differentiating" the information that is relevant to the environment. Thus, learning in Gibson's theory takes place when a person goes through a cognitive process of "differentiation" as she or he "directs" and "picks up" the information from interaction with the environment over time.² Gibson's principle does not exclude any settings as long as the person's perception interacts with the social environment and the subject matter refers to available information in the process of interaction. Education, based on Gibson's theory, aims for development of interpersonal character and life application to the learners' environment where the environment supports action and interaction for learners.

Whereas Gibson's emphasis is on cognitive learning in relation to perceptive activity in a social environment, Bronfenbrenner's theory highlights both cognitive and affective dimensions of learning with more interest on the "complex system" of a person's senses and various contexts of social environment. In *The Ecology of Human Development: Experiments by Nature and Design*, Bronfenbrenner's theory implies that the human being is a "microcosm" which is connected with several other microcosms: school, peer group, work place, and church, etc. while they are in conjunction with a "macro-system" of

² Jonathan Tudge, Michael J. Shanahan, and Jaan Valsiner, eds., *Comparisons in Human Development: Understanding Time and Context* (Cambridge: Cambridge University Press, 1997), 77-80.

different people in societal organization.³ Hence, learning happens when their behavior functions in relation to their environment, and subject matter relates to interactive activities in the synergistic relations of historical, cultural, and social contexts.

In Bronfenbrenner's model, context is a crucial component since a person's learning develops in the process of relation to various aspects of environment—physical, social and symbolic contexts. Thus, mutual relationship or mutual reciprocity becomes the key for the human development process. The goal of education, for Bronfenbrenner's theory, is to equip the person to be a fully interactive human in their macro and micro environments as they become a capable producer of an ideal environment. Bronfenbrenner's theory concerns all dimensions of personhood: thoughts, feelings and aesthetics including the intellectual dimension. Both Gibson and Bronfenbrenner acknowledge that persons' interaction with their environment and social organization is critical. According to the social ecology theory, a person becomes the center of a web of relationships and his or her development takes place as a result of human social activity. Environmental ecology considers other aspects of a person's relationship beyond social activity.

Environmental ecology was developed by scientists Edward O. Wilson and James Lovelock in their theories *Biophilia*, and *Gaia*, respectively. Wilson, a biologist and philosopher at Harvard University, has explored his ecological concept in recognition of nature's diversity and novelty. According to Wilson's hypothesis, human beings are composed of billions of cells that communicate across their membranes by means of chemical surges and electrical impulses while they interact with the natural environment

³ Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Cambridge: Harvard University Press, 1979), 1-8.

where cells are both interacting with themselves and with the larger environment around them. Acknowledging the vital relevance of humans' relationship with nature, Wilson specifies humans' dual instinct: (1) *Biophilia*: an innate urge to affiliate with others and biocentric kinship with all creation; (2) *Biophobia*: a tendency for humans to survive despite the destructive conditions of wild animals' invasion or earthquakes, brush fires or flood and harsh climate.⁴ In spite of this human confronting of two instincts, Wilson has kept an optimistic view of human beings as he asserts that their moral reasoning can choose a high standard of life and people can find ultimate meaning, or truth, by hearing the voice within. According to *Biophilia*, the highest morality relates to preserving natural species and personal genes, preparing for future generations. However, Wilson, in his recent *The Future of Life*, expresses the gloomy fate of our planet as he notices the rapid wrecking of earth because techno-scientific force has destroyed the living environment. Wilson's model suggests that learning takes place when a person goes through the practice of conservation by protecting and managing the world's existing natural reserves. Subject matter relates to the components of a healthful environment, facilitation of kinship, moral discipline, and economic of global community. Education, according to Wilson's theory, aims to seek ultimate meaning through moral reasoning. Apparently Wilson's concept based on *Biophilia*-related-inner-voice relies heavily on "the consequence" of an individual's freedom to make a decision that depends on a choice of personal preference.

Wilson's *Biophilia* has challenged David W. Orr; thus, Orr explicates his "life-center" educational model that goes one step further than Wilson's *Biophilia* theory arguing

⁴ Edward Wilson, *The Future of Life* (New York: Alfred A. Knopf: Distributed by Random House, 2002), 141.

a “*Biophilia* revolution.”⁵ Recognizing the root of *Biophilia* is related the *eros*—love of beauty or romantic love, Orr’s model seeks “a reverence for life” based on *agape*—sacrificial love away from human desire and self-interest in pleasure or survival.⁶ Revolution, according to Orr’s definition, means more than paradigm change; it requires a life-path alteration from the current stream of modern civilization. Orr asserts that a person can accomplish that by the recovery of childhood and sense of place through greater contact with nature, which becomes the point of the learning experience. Subject matter relates to not only the biological requisites of human life on earth encompassing the set of perceptual and analytic abilities, ecological wisdom, laws, physical system of earth works, and thermodynamics, but also citizenship, duties, obligations and celebrations. Necessary context is associated with an out-of-doors setting where a person can involve law, custom, and daily habits in relation to the local community. *Biophilia* theory is not far from *Gaia* theory in terms of supporting scientific facts.

Geophysicologist James Lovelock demonstrates his theory based on co-evolutionary theory, in which “the living organism and material environment are tightly coupled and evolve as a single system.”⁷ Emphasizing a sense of belonging to the earth system as a whole, Lovelock asserts that the world is full of living beings and they co-evolve with non-living things. *Gaia* theory describes humans’ life form emerging from its environment and other living organisms, and is fostered in the process of mutual interchange of energy and relationships with air, soil, water, fire, food and so on. *Gaia* theory argues that the system of life and its environment is regulated in a consequence of automatic process following four

5 David W. Orr, *Earth in Mind: On Education, Environment, and the Human Prospect* (Washington, DC: Island Press, 1994), 148.

6 Ibid., 142.

7 James Lovelock, *The Ages of Gaia: A Biography of Our Living Earth* (New York: Norton, 1988), xviii.

components: (1) Living organisms grow by taking advantage of any surrounding physical condition that is available; (2) Organisms change gradually and survive adaptively by the rule of Darwinian natural selection; (3) Organisms affect and modify their physical and chemical environment and their breathing changes its atmosphere too; (4) the life of organisms is limited by the constraints of the surrounding temperature, liquid substance and chemicals.⁸ Lovelock explains that the periods of the earth's history of living organisms expand approximately 3.8 billion years. Through out this time, earth and life form a system that has a capacity to regulate the temperature. Their regulation keeps the earth comfortable for living organisms. The self-regulation of the system is an ongoing active process driven by the free energy available from sunlight.⁹ Environments relate as part of co-evolution. This means we are shaped by whatever we create. Eco-feminist Ann Primavesi has further developed the *Gaia* hypothesis as eco-theology.

Primavesi states that "God is a gift event within *Gaia*" who gives birth, heals, and renews based on her analysis—the earth system evolves in three different moments: the self making moment (birth), coupling moments (healing), and co-evolution moment changes and modification (renewal). According to the Primavesi concept, humans are meaning-makers who are composed of four dimensions of their environment: individual (selfscape), social scape, physical and biological (earthscape), relational experience (poeticscape).¹⁰ Primavesi has offered insights that educators can use to facilitate their theories. Learning takes place when persons recognize learning as a part of co-evolution and maintain its structure of a living system and a balance with their environment in the co-evolutional cycle

⁸ Ibid., 39.

⁹ Ibid., 30-35.

¹⁰ Anne Primavesi, *Sacred Gaia: Holistic Theology and Earth System Science* (London: Routledge, 2000), 164.

of life. Educational context refers to every moment when a gift-sharing event happens among human organisms and the environment. The key to the learning process is identified as critical thinking by which a person can discern who is dominating and what responsibility is needed in order to maintain balance. Both *Biophilia* and *Gaia* theories advance potential principles of environmental ecology in which persons can have sensitive interaction with the natural environment.

Spiritual ecology has led a study that incorporates aspects of religion and environment. A part from any affiliation with a religious organization, scientific and academic study is relevant in three areas: (1) the relationship of religion and/or spirituality to ecology, environment, and/or environmentalism by people who do not necessarily consider themselves to be religious or spiritual; (2) the practical realm in which religious or spiritual individuals strive to resolve environmental problems (3) holistic education in which educators seek to develop a person's wholeness with spiritual awareness and appreciation of nature. Some Christian religious educators attempt an ecological approach from Christian spirituality. Others attempt a holistic spirituality, which, according to John Carmody, author of *Ecology and Religion*, is about connecting a religious outlook with the whole dimension of personal life: nature, society, the self, and God.¹¹ It concerns all of life, connecting the internal world of heart, mind, spirit, and strength with the external world of personal life. A holistic model aims at interconnecting all parts of religious education and spirituality in an ecological framework. Holism comes from the Greek *holos*, which means "totality," as a whole connection beyond the mind and body dichotomy by focusing on the heart, mind and body. The principle is about the connection of the sum of the parts into a

¹¹ John Carmody, *Holistic Spirituality* (New York: Paulist Press, 1983), 3.

whole, and relates each to the other in an even greater whole.¹² Holistic spirituality is based on the ecological assumption that all existence comprises and relates one species to another and with the physical environment, even to cosmic space.

Another perspective is from two examples: Gregory Cajete and Mary Elizabeth Moore. Gregory Cajete, as I examine his tribal educational model in chapter three, explicates an indigenous paradigm based on native American spirituality in which nature is part of themselves and the cosmos becomes the center of a person's life. According to Cajete's model, humans are in the matrix of rings of relationship: person-symbol-mentor-creative dimension. Learning, recognizing innate human potential, takes place from first-hand experience in relationships not only with people, but with the whole of nature through Participation in ritual, ceremony, art and appropriate technology. The goal of education is "seeking life and becoming complete," that a person strives for wholeness in the connection of self to self, family, community, vocation and truth.¹³ Subject matter relates to healing, individual and community survival, life-sharing acts and wholeness through story sharing. Wisdom and important knowledge can be found only through "looking to the mountain" by honoring the life-giving cycle of the greater universe.¹⁴ The heart of Cajete's model refers to the dynamic creative process in which a person engages peace, harmony and socialization with the collective culture. Nature is considered as a teacher of the educational process, and context involves self, family, community, natural environment and Spirit. Spirit is perceived as Energy who sustains the life of the whole web of relationship among

12 Leonardo Boff, *Ecology and Liberation: A New Paradigm*, trans., John Cumming (Maryknoll, NY: Orbis Books, 1995), 11.

13 Cajete, 35.

14 Ibid., 207.

humans, nature and the cosmos. In a similar vein, Mary Elizabeth Moore has designed her educational model in a Christian context.

In *Ministering with the Earth* (1998), Moore proposes a Stewardship model in which Christians care for the earth as God-centered. She argues that Christian ministry should be done with the help of the earth. I think her educational theory is described more in her earlier book *Education for Continuity and Change* (1983) where her “traditioning model” was developed as the first version. She argues the importance of a person’s connectedness with not only the tradition but also culture and environment. The purpose of education entails the living faith and fostering relatedness pointing toward restoring the relationship between human beings, the rest of creation and God. According to this stewardship model, Moore seeks to embody the Hebrew conception of *tikkun olam* (repair of the world)—a vision of social, political, and religious transformation that requires human action. Context refers to the places where actions of ministry are needed for the repairing of the world and the reshaping of community, society and environment. Subject matter involves two dimensions: methodical interpretation of the Bible and transformation that relates to new art forms, new music, new stories in the Christian tradition, mission and events in a changing world. This model calls attention to the need of a person’s Participation in culture-making and tradition-forming in the sacred circle of God’s creation. The teaching process develops by using more metaphors around basic actions that includes prayers, poetry, interactive activities, and presentational materials’ imagination. Moore’s stewardship model deals with not only a person’s social relations but also their environmental and spiritual relations incorporating tradition, reflection and mission.

Moore has attempted to offer a Christian ecology by coupling Judeo-Christian tradition with Whiteheadian metaphysics. I think the stewardship model needs further development that can be accessed by other faith traditions. I argue ecology should begin with the components whereby humans can connect one another on common ground. Wilson thinks it is morality, yet, he de-emphasizes faith and beliefs. Love, in my contest, is the key for not only Christians but also whole humanity. Orr is right by pointing to *eros* as the kernel of ecology, yet, he has not developed an educational theory based on *eros*. Ecologically grounded educational theory also needs to incorporate a perspective from practical theology.

Practical theology has emerged from the theoretical discipline in the academic setting where specialization in a field of study is required. Practical theology embodies various ways depending on its application. I think John Westerhoff's approach seems worthy to consider. Westerhoff, in *Building God's People in a Materialistic Society* (1983) emphasizes the critical importance of rational reflection and theological thought. In an effort to define practical theology, Westerhoff raises a question: what does it mean to live as Christians in the present day, or in other words, how do Christians make God's saving activity more active in the lives of persons and the church implicitly and explicitly? Hence, Westerhoff's practical theology is not only for ministers and scholars but also for all Christians. And it encounters the general context—Christian life in relation to the present time.

To Westerhoff, practical theology requires the Christian life that needs integration in five dimensions: (1) liturgical—life of worship that encompasses symbolic action, myth and story, (2) moral—ethical norms of a how a person makes decisions in political, social, and

economic settings, (3) spiritual—act of devotion regarding a person's relationship with God, (4) pastoral—life of caring for the community service of healing, sustaining, guiding, and reconciling, (5) catechetical—life of learning, formation, converting and nurturing, which happens in the life of the church. Westerhoff mainly has explored a theological perspective in relation to the Christian story by focusing on catechetical dimensions and stewardship in this book. In a nutshell Westerhoff's practical theology is not a theoretical study but rather it is viewed as a catechetical course. It actually not only guides Christians to live cooperatively in a conscious response relationship to God, but also enables Christians to actualize their potential for a personal life as responsible stewards. For Westerhoff, practical theology shapes Christian practices since it is grounded on the Bible and faith tradition rather than on dialogue with the social sciences. While Westerhoff's emphasis is on formal instruction through theological thinking and practical living, Emmanuel Lartey takes it as a form of theological reflection.

In "Practical Theology as a Theological Form" Lartey proposes that practical theology as a "being and doing" theology emphasizes a form of engagement. With the insights from liberation theology, Lartey attempts to examine the content of faith and practice encompassing three elements: tradition, context and experience. He has construed his approach as the "pastoral cycle" in comparison with others—Tracy's revised correlational method between experience and reflection, Tillich's uni-directional question and answer method, and Groom's shared Christian praxis method. Lartey takes concrete experience-praxis seriously, which encompasses several questions: "Who are engaged in the theological tasks, what are the social locations of persons, who benefit from what is

done?”¹⁵ For theological reflection Lartey proposes five stages: (1) starts from concrete experience, (2) situational analysis aims at collective seeing or comparing visions, (3) theological analysis, (4) situational analysis of theology, (5) response. Envisioning the pastor’s effective role for preaching, caring, ministering and healing, Lartey has developed a more inclusive and relevant form that encounters various issues of social ethics, spirituality including doctrinal teaching. Lartey indeed clarifies some of the theological approaches and reflects on the strength of focusing on a Particular situation and concrete experience. Nevertheless, the cycle reflects aspects of academia rather than transformation or celebration in an actual praxis that, which I think, Elaine Graham picks up more seriously.

Elaine Graham, in “Practical Theology as Transforming Practice,” develops practical theology as an interpretative discipline from the feminist perspective. She attempts to reconstruct a feminist way of theological reflection based on her two suppositions—“the core values of communities or cultures are reflections of normative action and community within the shared commitments that reflect conventional resources of personal experience, cultural factors and Christian tradition.”¹⁶ Her theological reflection begins with retrieval of unheard stories; she believes that each story bears witness to a plurality of God’s presence. And a hermeneutic of suspicion follows in the process of reflection. According to Graham, this stage requires critical reexamination of the conventional teachings in order to find out what empowers and what does not empower. Lastly, the transforming experience is anticipated. Graham argues that the transforming experience facilitates and encourages the

¹⁵ Emmanuel Lartey, “Practical Theology as a Theological Form,” in *The Blackwell Reader in Pastoral and Practical Theology*, ed. J. Woodward and S. Patterson, (Oxford: Blackwell Publishers, 2000), 131.

¹⁶ Elaine Graham, “Practical Theology as Transforming Practice,” in J. Woodward and S. Patterson, 112.

exercise of the quality of solidarity, wholeness and reconstruction as the story of the gospel has evolved in the faith community. Concerning Graham's interpretation approach, I can recognize her effort to explore contextual Christology through story sharing, yet, I wonder how much personal reflection incorporates the Bible and Christian tradition if each person looks at those with a suspicious eye. I am also curious about how to know what form of ecological religious education might be comparable to the Graham's approach. I think Richard R. Osmer makes a feasible case for religious education.

Osmer, religious educator at Union Theological Seminary, explicates his methodological approach in the role of teacher, by engaging the educational ministry of the church. In "Teaching as Practical Theology," he develops his argument under the following questions: what is the primary purpose of the church's educational ministry—Is it for conversion or gradual growth? What is the subject matter of church education—the Bible, or personal religious experience, or church doctrine? In conjunction with those, what teaching approach is suitable? Osmer believes that every Christian—Particularly, teachers—engage in a process of theological reflection as part of their vocation, hence he argues that teachers should integrate effective theological reflection into their teaching as they interpret their Particular situation in relation to God. One way of doing practical theology, according to his argument, should be hermeneutical—originating from the Greek *Hermes* who serves as the messenger of the gods. Osmer compares the role of educators as a role of a messenger who conveys divine intention into humans' attention. According to Osmer's methodology students are able to not only retain basic meanings of the Christian faith but also apply it to their lives when teachers interpret the relationship of people with the texts in the Bible. Osmer presupposes that teaching is a seeking-understanding-event,

whereby learners go through subject matters by cognitive apprehension, filtered emotion, and experiential behavior. The goal of the teaching aims at the learners' understanding. Practical theological reflection, for Osmer, is "an interpretive process which takes place in the midst of unfolding situations and seeks to understand and shape those situations according to the discernment of God's will."¹⁷ Osmer's teaching approach begins with reflection of the learners' present lives and thoughts on relationships between the church and its members when they live out their vocations in the world. Once learners understand the tradition's system and the dynamics of a faith community, then they seek the next level of understanding, which is a hermeneutical dimension of relationships of human-world-God. Osmer's approach emphasizes seeking understanding, whereas Graham's approach focuses on a critical eye with suspicion. Both, however, aim at the transformation that is not far from Westerhoff's and Lartey's approaches.

As I review the above four different methodological approaches I can synthesize how the practical theology model has tried to narrow the gap between theory and practice, a minister's duty and the Christian-faith-seeking life, as well as the gap between the church and the world. The practical theology approach model needs to incorporate ecological perspectives in terms of its application to life giving, life healing and life renewing.

The study of ecology has challenges for a religious education model, whose theory incorporates ecological principles. In sum, these are listed as follows:

(1) The principle of interdependence of living organisms and their environment--Earth is a web of life and in the bio-geo-chemical cycle, the elements support living systems of the

¹⁷ Richard Osmer, "Teaching as Practical Theology," in *Theological Approaches to Christian Education*, ed. Jack L. Seymour and Donald E. Miller (Nashville: Abingdon Press, 1990), 226- 27.

earth. If essential pathways are broken in this system, life will be shattered. Thus, humans are responsible for the sustaining of life on earth.

(2) The educational context is critical. Social, environmental and spiritual ecology proposes that learning is determined not by the contents but by the shape of the context in which learning occurs. Creating relationship is critical in social, environmental and spiritual activity. Key issues can be creating a common ground where people come and learn and work together across boundaries of different culture, tradition, ethnicity, race, ethos and religious faith and personal preference.

(3) Human development and human-nature reciprocal relationship. Studies have revealed that all stuff interlocks and is interdependent and composes a network of relationship; thus, persons' ideas are entangled and humans' lives are co-dependent with non-human environments: trees, various plants and animals, spirit and God.

A Christian ecology needs a first premise—recognition of God's love, which creates the space of earth, cultures and life forms. And God's love relates to the redemptive incarnation, crucifixion and resurrection of Jesus Christ. Even if everything is interrelated it will be lacking ecology if Love is not connected. The golden rule of loving God and loving neighbor has not only guided our religious tradition, but has also influenced every dimension of each person's life through education and spiritual discipline toward a whole. However, loving nature has been less of a concern for our religious education and spirituality in Western Christianity. Eco-educational theory needs to synthesize the principle of ecology and the principle of our faith based on three questions: How can we go deeper into a relationship with God? How can we serve others more in love? How can we appreciate more abundant life around us?

CHAPTER 11: Eco-Religious Educational Practice

Two different worlds are the background of my education. First I am from East Asia, the Eastern hemisphere. The majority of my whole-self is molded by the Korean way of knowing, which entails thinking, talking and acting. The Korean way emphasizes the importance of family, respect for elders, and benevolence to strangers. Second I have lived in the United States, the Western hemisphere. Thus, my adulthood is shaped by the North American way of knowing. Some of the highlights are the importance of a professional career, respect for law/order, and personal independence. In both worlds, religion is a major part of my knowing, and they have collided to create my Korean-American way of Christianity. Religious experience leads me into a relationship with God and directs toward new sense of meaning and purpose. However, my convictional knowing from religious experience sometimes is not as effective as I want. Because both worlds have taught me to survive among cut-throat competition as a priority more than anything. Encountering young adults various ethnic backgrounds my ideology transcends the monolithic ideology of a certain territory. I have been awakened by a new way of knowing through living out experiences with people of different colors, customs, languages, and unfamiliar biomes. I envision this as a multicultural world: living peacefully with people of different cultures and various non-human beings of nature for the whole common good rather than competition. I would want to share my experience with young adults who will lead a new world.

As I described in chapter ten, an ecological approach to Christian education seeks wholeness that needs a first premise—recognition of God’s love that creates the space of earth, cultures and life forms on earth. And God’s love involves an event of redemptive

incarnation that was exemplified in Jesus Christ. Supposing everything is inter-related, it would be an incomplete form of wholeness if Love (here I use a synonym of God's love that gives life, healing and renewal) is not connected. Then, what educational method can achieve the above premise? What will be the objective of teaching/learning process? How to teach? Where is the teaching/learning context? What is the pedagogy that supports the method? In an effort to implement the appropriate educational method, I want first to examine three available methods: Dialogical, Relational, Service-learning and Monastic. Then, I will compare the essential features of those approaches; lastly I will include the ecological practice at Myra House.

Dialogical method is represented by Thomas Groome who has developed his scheme "Sharing Our Story and Vision" based on the faith community model—the Church. He has explicated his argument in an impressive way by interconnecting various components of Christian religious education: nature-purpose-context-time-person to the learner's critical consciousness. The objective of the teaching/learning process for Participants (both teachers and learners) is active engagement with not only their head and heart but also their lifestyle and a faith community to the central theme—the kingdom of God that Jesus Christ has revealed in his life and teaching. "Shared Christian praxis," in Groome's proposal is another name of the dialogical method that emphasizes an intentional communal-participative-dialogical teaching/learning process. The main context of teaching/learning is the Christian faith community where a three-fold mission is taking place: "*kerygma*—of preaching in word and celebrating in sacrament the message and memory of the risen Christ; *koinonia*—becoming a community of authentic fellowship, faith, hope and love; *diakonia*—of service that makes the kingdom present now and

prepares the material for its final completion by a life of loving service to the whole human family.”¹ Teaching/learning methodology focuses on activity by going through three movements: first, sharing present praxis of what person engages in; second, reflecting present praxis critically as to why things are as they are—here dialectical hermeneutic takes place between praxis and story/vision; third, acting based on decision for renewed Christian praxis.² Groome’s approach is inspirational in terms of clarification of Christian education’s purpose, subject and context; yet, his suggestion raises ongoing questions: how is transforming activity distinctive from other activity? What dynamic facilitates learners’ active engagement in communal activity on a more daily basis? How can Participants approach pluralistic and cross-cultural issues? Thus, a multi-ethnic congregation will face difficulty in applying Groome’s method. In sum, Groome’s dialogical methodology is feasible especially in the homogeneous Christian context and would function well for adult Christians or professional educators and pastors who are committed to their vocation for fulfilling their professional duty. I suspect Groome’s method has been influenced by Paulo Freire, Brazilian educator and philosopher, who has developed an educational method while he was living in a slum of the countryside in Brazil in the late 1950s.

Freire’s approach is well known as “conscientization” model. Education, in Freire’s concept, refers to the developing person’s ability of describing issues, generating one’s own subjects and articulating one’s own views based on actual knowledge that has been evolved from the interacting activity of reflection and action (or praxis). Thus, the purpose of learning is for critical thinking (or conscientization [for Portuguese]) in Freire’s educational

¹ Thomas Groome, *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Harper & Row, 1980), 47.

² Ibid., 88-90.

method. The objective of the teaching/learning process in Freire's model aims at both a person's liberation and social transformation—whatever context, whether the person is taking a language course, working in labor, studying health education or helping in the neighborhood—that happens when a person reflects upon his or her relationship to the world by interposing himself or herself in history as a subject.³ Recognizing personal experience is the key source for learning in Freire's method; the teacher engages with Participants through chosen pictures or words that represent the emotionally and socially problematic issues in Participants' lives, and challenges them to think critically about the root causes of problems. Through this process Participants are able to not only change their life on a personal scale but also impact the community on a political scale. Thus, the teachers' role is as a coordinator who can facilitate dialogue and motivate persons to interact between action and reflection. To support such pedagogy the method involves three phases: listening (or investigating the issue or generative themes of community); dialogue (or discussing issues with critical thinking); action (or strategizing the changes following the participant's reflection and vision). Freire's method emphasizes more participatory activity beyond the faith community. In sum, the dialogical method emphasizes that empowerment comes from a person's logical capacity of critical thinking more than any other intellectual components.

Relational method highlights a person's interpersonal and intrapersonal ability. Imagination and subjectivity are perceived as the main sources of human consciousness. Mary Elizabeth Moore, in *Education for Continuity and Change* (1983), proposes a method

³ Nina Wallerstein, "Problem-Posing Education: Freire's Method for Transformation," in *Freire for the Classroom: A Sourcebook for Laboratory Teaching*, ed., Ira Shor (Portsmouth, NH: Boynton/Cook Publishers, 1987), 34.

that I think is a fine example for this case. Moore has explicated a “traditioning model” based on her conviction that persons’ stories of each moment in a changing world play an important role in forming new traditions. She asserts that a new form of tradition takes place as a person creates new relationships, new art forms, new music, new stories out of simple prayer, poetry, and traditional wisdom. Thus, her teaching method calls attention to the interpersonal interaction especially through story sharing. The teaching and learning process aims at meaning making and transformation, in which a person’s action, beliefs and value can be altered. Thus the teacher motivates learners to reconstruct their images relating to their ideals and future. For Moore’s teaching method, story’s images and root metaphors become the main components within the Participants’ relationship. Learning takes place in a context where a person experiences interaction with members of family, class or church. The principle of Moore’s method follows three stages: first, transmission as a person interacts through telling and sharing stories, cultural forms of art, liturgy and music; second, reflection as a person enters critical inquiry and affective imagination as she/he clarifies his/her own situation while looking into another person’s life; third, transformation as a person opens to God’s spirit and becomes a leader of prophetic challenge and reform of the tradition. Moore’s method emphasizes a person’s inter/intra-personal character that correlates to Carol Gilligan’s research on female morality.

Gilligan has found that women are interpersonal through “feeling of empathy” while men are independent by separating self from interpersonal relationships with friends and family in terms of making moral choices. Gilligan and her team, relying on the information from psychological studies and personal interviews, argue that women tend to see others in their own situation in the web of relationships and understand others through discussion and

listening. Given this core understanding, Gilligan concludes that women engage in interpersonal relationships through the following three stages; first, the woman reflects her situation in a pragmatic way as a survival instinct; second, the woman interprets her situation in relation to others' situation as she ponders her strength and her dependency dialectically; third, the woman makes a decision as she accepts obligation with the feeling of care not to hurt anyone.⁴ Gilligan's argument is right, then, as the relational method can be a highly promising model for examining women's psycho-social development, more than the dialogical method. Gilligan's finding illuminates how cultural context makes different personal development between male and female. Moore has implemented Gilligan's finding into her teaching method with the emphasis on communication and conveyance of story and images for the Christian context. I think the relational method will confront its own limit in applying to learners in a diverse age group, a mixed gender group, the multi-ethnic cultural settings or pluralistic religious group unless teachers create a web of relationship that each person can connect. Both dialogical and relational methods are the outcome of the Western mindset that education is for transformation that entails personal growth and wellbeing. Some western educators have begun to sense the urgency of educational reform due to the close relationship between modern civilization and earth degradation.

Service-learning method is well described by David W. Orr in his educational model. Orr's "life-center" model seeks "a reverence for life" based on *agape* –sacrificial love away from human desire and self-interest for pleasure or survival.⁵ Orr asserts that a

4 Carol Gilligan, "In a Different Voice," *Harvard Educational Review* 47, no. 4 (November 1977): 492-509.
5 Orr, 142.

person can accomplish that goal by recovery of childhood and sense of place through greater contact with nature, which becomes the point of the learning experience. The objective of the teaching/learning process in Orr's proposal is a meaningful and challenging experience for a healthy local and global community. The principle of his teaching and learning method aims at meaningful interaction between seeking knowledge and what one already knows and what one will learn. His teaching method focuses on the connection of Participants' intelligence to the whole system of earth life and its application to actual life, from the micro scale of the local community to the macro scale of the global community. Orr's teaching method begins with first-hand-experience around the subjects, with a wider range of knowledge from ecology and anthropology by paying attention to the specific condition of the local community—dealing with the issues of eroding soils, waste resources, pollution, biological diversity, the beauty and integrity of landscapes and so on. Thus, the outdoor setting becomes a required context where a person can be involved in analytical abilities, practical skills, and ecological concepts of citizenship by surveying the local community. The outdoor activities link closely with community services such as recycling, cleaning up pollution, planting shrubs in a park, supervising recreation, tutoring other students, and so on. Learners also can acquire direct experience by serving in hospitals, soup kitchens, homeless shelters, day care centers or any other place where the service is needed and welcomed. The success of Orr's method depends on three components: discipline, concentration, and patience. These are the same components suggested by Erich Fromm.⁶

⁶ Fromm, 46.

In sum, the service-learning method follows methodological steps first as a person connecting their initial questions and experience to the curriculum; second, interacting with their critical thinking an objective agenda of a theme or issue; third, reflecting upon their experience, ideas and vision through discussion, essay or journal writing; fourth, acting upon what they think is feasible and worth improving. I think Orr's vision of *agape*—sacrificial love for all humanity—is too ambitious because only God can reveal its fullness in Christ. And Orr has not developed his methodology as to why and how *agape* takes place. I think Anne Rowthorn's perspective relates more to the Christian context.

In *Caring for the Creation* (1989) Rowthorn has proposed ten commandments that Christian educators can apply to the service-learning method. Her proposal conveys practical things that Christians ought to do in order to take ecological responsibility, away from further damage of the earth. Recognizing wounds and injustice in the world, Rowthorn has emphasized religious components—repentance, forgiveness, healing rituals, thanksgiving—what other methods did not discuss—in addition to a list of practical acts. In Rowthorn's proposal, discernment is critical in order to act, get help, and change attitudes. Rowthorn's argument relates more to ethics rather than educational practice. I think Orr engages Rowthorn in a way that “life-center” method compatible with “caring for the creation” method and two can be synthesized in an ecological model of Christian education.

Ecology, according to my analysis, entails the following ecological principles:

(1) All stuff interlocks, is interdependent, and composes a network of relationship. Human ideas and lives are codependent with non-human environments: trees, various plants and animals, spirit and God. Under this hypothesis a relational method can be developed beyond inter/intra personal relationship.

(2) Context and interactions are critical in social, environmental and spiritual activity. Key issues can be a creating common ground where people come and learn and work together across boundaries of different cultures, traditions, ethnicity, race, ethos, religious faith, and personal preference. Under this presupposition a dialogical method can be developed beyond the boundary of critical thinking in a homogenized culture.

(3) All creatures exist based on the principle of interdependence of living organisms and their environment. Earth represents a web of life and in the bio-geo-chemical cycle, the elements support living systems of the earth. Thus, humans are responsible for the sustaining of life on earth. This premise demands a service-learning method that requires not only critical thinking and inter/intra personal ability but also kinesthetic ability such as crafting and mechanical skill, as well as artistic ability and perception. The above principles become the foundation of an ecologically grounded Christian educational model.

An alternative eco-educational process in Christian education can produce an integrated model based on the principle of Love. Orr's service-learning method provides the insight—*agape*: sacrificial love—that permeates six dimension of wholeness: abyss-zenith -nature-culture-self-others. A person becomes convicted as she/he experiences these six dimensions of God's love. Abyss indicates a person's feeling of the absence of holiness which reflects confusion, despair, loneliness. Zenith refers to the full presence of God's love that makes possible all personal and earth transformation through life-giving, healing and renewing. Nature refers to all living and non-living forms that human beings are codependent with on earth and in the universe. Culture also shapes human and non-human life forms on earth. Self refers to the true "I" who senses God's love. Other entails people in interpersonal relationship. Thus, the objective of educational method aims at the wholeness

of the person: Love God, love people and love abundant life on earth. Experience is the root of knowledge. Therefore, this educational method is built around living experiences in a network of six dimensions of wholeness. Most concrete experience becomes richer from the interconnection of various fields: humanity-art-religion-science-environment. Therefore, the teacher and the learner can teach one another only with convicted experience of six dimensions of wholeness that becomes the main subject. Convictional experience of Love requires altering the conventional teaching/learning settings into an integrated setting.

Among various contexts I can identify three Particular contexts: Worship, Word and World. In Worship we give thanks with our open heart and spirit. We repent of how we ignore the needs of creation; we pray to love our enemy and even our enemy whom we depend on for our economic well being; we oppose the economic costs of sustaining the environment. In Word we learn about the history and life of faith people and we sharpen our minds to see reality more clearly. We study the word from books and people and interpret God's Word and human words so that we can apply them to our present context. In World we learn from others, listen and talk, get information about what endangers us and nature. We also spot injustice within the work place, oppression, unemployment, and harassment. We work together for the needy, in neighborhood or service projects, and discern how much God's love is evident in each place.

Love takes four forms based on the teaching from the Second Testament and it has four Greek terms: *eros*, *storge*, *philia*, and *agape*. In this chapter *Eros* is closer to the meaning of Divine Eros rather than the sexual libido type of eros. In *Eros* we long for union with God since it is the loftiest gift of God. It represents an elementary level of what

humans can do with feeling and intuition. A proposed education method prescribes four stages of each letter of e r o s: entering-relating-offering-surprising.

Entering is the first step into the space where God's love has shaped a Particular form or context. It may be an unfamiliar subject or field. Observation takes place in the passive mode while investigation occurs in the active mode. Ongoing Participation in worship and prayers is the practice of entering

Relating is a stage beyond the level of entering with mere interest. It requires deeper understanding and respect that lead to appreciation and conscientization. Appreciation expands to both natural and cultural environments, whereas conscientization seeks to define the structure of hierarchy and identify the voiceless and hidden dimensions where loving relationship is violated.

Offering is the stage that challenges the Participants to test things that are given. This stage is relevant to the critical point that a person can proceed to offer or give up a deeper loving relationship. This stage is especially required in order to seek concrete experience.

Surprising is the final stage, where transformation takes place in deeper love. Participants may get to this point with or without personal awareness. This stage brings together actualization and celebration for personal and communal wholeness. At this stage we become wholesome creatures that *agape* empowers.

Monastic Method is evolved from the Benedictine tradition, originated by Benedict of Nursia during the 6th century, has been sustained by its rule, which was rooted in the Wisdom tradition of Christianity and the Bible. As a form of an intentional living Christian community, Benedictine communities including Cistercian communities, reach its number

of more than 1400 which are offering living by learning for both men and women⁷ The Rule was written when the Roman Empire was declining in their weak economy and had no power in the middle of wars against neighboring tribes.⁸ The purpose of the monastic life was to find God by living in Christ. Members live together by anchoring their lives around prayer, outdoor labor and study in the intentional living setting where there are demands of different kind ranging from personal formation as well as communal. Learning takes place in three dimensions of living: by the Rule, in the community, for God.

(1) Living by the Rule

Living takes place when members live by the rule. According to a passage in the prologue of the Rule, “Come and listen to me; I will teach you to reverence God,” (Ps 34:12) the Rule was a teacher in itself as a body of the Gospel, the teachings of its abbots and prioresses, and the experience of the community. The Rule organizes the daily rhythm of a member’s life on the cornerstone of prayer, study, and work as it says “prayer without study is a like a soul without a body.” The Rule, as shown by Jesus’ teaching, “Narrow is the road that leads to life,” (Matt. 7:14) demands an intentional spiritual life for love, wisdom, kindness, self control and work.⁹ It functions as a tool for practicing justice, peacemaking, and respect for all creation, as well as serving God and others. The Rule refers to itself as “Rule of life” that forms the individual’s way of life, in which a person takes up a discipline for self-control and the purpose of life. If the member does not

7 Benedict of Nursia was born in 480 CE. When he was a student in Rome, he withdrew from the deteriorating Roman culture to live simply as a hermit in the countryside of Subianco about 30 miles outside of the city. Joan Chittister, *The Rule of Benedict: Insights for the Ages* (New York: Crossroad, 1992), 16.

8 Ibid., 62.

9 Ibid., 119.

recognize the purpose of the rule, then, the intentional life is but a kind of pseudo-religious life as a public show.¹⁰

(2) Living in the Community

Learning takes place when a person lives with others in the community. The community life provides a setting for personal growth and community growth with the arrangement of people in different duties: the prioress or abbot and community. The communal life directs their energy for care of the earth as good stewards by demanding commitment to order, harmony, and rightness. Work on the land integrates prayer, body and soul, as essential parts of the journey to wholeness toward the common good of the universe. Community sets the scope of work for each season as a spiritual discipline, for example, trimming and scraping during Lent.

A person develops one's integral personality as their true self either being alone or in the community while maintaining one's body healthy. As the Rule says "your way of acting should be different from the world's way...Never give a hollow greeting of peace or turn away when someone needs your love."¹¹ A person learns to speak the truth with heart and tongue without making false oaths. A person also takes freedom for granted when each strives for simplicity as a norm of human life; one accepts essential necessity and smallness. Silence is the cornerstone for a person and it develops a sense of interior peace and enables one to listen to God who is "not in the whirlwind."¹² By practicing humility a person becomes emotionally stable. Members gain wisdom as they work by simple labor that is considered sacred and sanctifying. Each person considers one's personal growth to be a

¹⁰ Ibid., 31-32.

¹¹ Ibid., 51.

¹² Ibid., 124.

blessing to others as each learns to respect the wisdom of another. If a person lives in loyalty, honesty, humility, and compassion, then one can live happily as a sign of one who dwells with God in life, as the psalmist says, “Those who walk without blemish and are just in all dealings; who speak truth from the heart and have not practiced deceit; who have not wronged another in any way, nor listened to slanders against a neighbor” (Ps. 15: 2-3).

Community growth comes from harmonious living with one another in good order, wise management and shared responsibility of housekeeping in the storeroom, meal preparing in the kitchen, ritual leading in the chapel, and offering hospitality to the guests or in the bakery. The function of the leader is to be a model for others in the future. The community and each individual are accountable for each other, they rise and fall on the shoulders of one another while they “share the burdens of their office.”¹³ Community, in fact, is not really different from the world outside since leadership exists for the people it leads. Yet, it is not for itself. It is a model for business, as well as for families and institutions that would channel the world. The function of authority is to hold the rule on board in the community, to keep its standards and be respectful of its values, without ever using the rule as an excuse to frustrate people or irritate them or control them. Humor permits members to see into life from a fresh and gracious perspective. The community meal, especially, demonstrates the heart of life where the Eucharist becomes alive for the whole group of members.

(3) Living for God

Learning takes place when a person lives with the aim for God. All members are to learn to listen to the voice of God in their life. If a person recognizes God in life, it refers to

¹³ Ibid., 91.

the biblical sense of having become matured, ripened, whole, but even more, perfection can be attained. The essence of Benedictine life is to live simply, joyfully, and fully by disposing their lives to the will of God, attuning themselves to the presence of God, committing themselves to the search for God, and understanding the power of God. If a person answers yes “I do,” then, God directs you to the “true and eternal life.” Humans are capable of choosing God in life because they are more than a body.¹⁴ However, they need to live by keeping their tongue free from vicious talk and all deceits as the Bible says, “turn away from evil and do good; let peace be your quest and aim.”(Ps 34:14-15) Fully living life means two things: attention to God and attention to the good of the other. Dependence on God is the cornerstone of a Benedictine life along with an obligation to human community.¹⁵

The Benedictine tradition constructs the member’s life around the Rule, community and God, in which the member’s learning takes place. It may not be a life style of “work is play and play is life” as one philosopher mentioned; however, monks strive in their living as “three in one and one in three.”¹⁶ The monastic method emphasizes learning in the real world where there are many events. Thus, a monk’s life is bound with the Rule and community because of human frailty. The monastic method pedagogy is for people who are willing to devote their lives fully to God, thus it may not be a feasible model for secular academia, or even non-catholic religious institutions. Yet, it can be incorporated into a Christian community as an effective teaching and learning strategy.

¹⁴ Ibid., 65.

¹⁵ Ibid., 26.

¹⁶ Ibid., 43-44.

Eco-practice at Myra House, was created in October 2001 by the Sohn family, has provided a practical method not only for environmental education but also for multicultural aspects. Myra House is using this setting to form a healing and caring community. My previous career had been formed as an architect and Myra, my wife, as a pharmacist. After fifteen years in this country, we became ill physically, mentally and spiritually. We sensed the need to live holistically and to teach others about ways to answer the cries of a wounded people and environment. To respond to this need, we designed and built an earth-friendly home and transformed the grounds into a pond-dotted landscape, all based on ecological and spiritual principles that emphasize relations, interaction, and connection to all existing creatures toward an alternative life style that will bring healing, caring and transforming in our life. The place is also furnished with a ceramic and carpentry studio. The house is surrounded on three sides by water gardens where a variety of fruit trees are planted. Citrus, stone fruit trees and vines. Herbs, vegetables and water gardens are also integrated along with a chicken barn. Composting is part of a daily routine that produces humus—a rich, dark, soil-like material that enriches gardens from kitchen and yard waste. Myra House's electricity is generated from solar photovoltaic panels on the roof of the solarium and shower water is heated in a nearby solar water tank. A recycling water system is installed for the plants in order to minimize the wasting of water.

Gardening, a daily chore for residents, is considered as one of the most important spiritual/physical disciplines and an exercise in care and compassion. As we moved in, Myra and I invited young adults who are interested in intentional living as they join in with morning and evening prayer/meditation, household chores, communal meals, etc. The facility has been open to neighbors and the local college community, offering

environmental and spirituality prayer classes. They invite friends and neighbors who are especially cared for during the weekly communal dinner on Wednesday nights and celebrate by sharing joys and concerns in addition to the supper. They also host seasonal arts/craft workshops in the community. During Lent last year they crafted the walnut “Bearing Cross” and created poetry in the process of the cross-making. Myra House has also been an extended home for a dozen Claremont college students as they have felt an urgent need for this multi-cultural fellowship to face uneasy tensions between homogenous ethnic faith communities. Eco-practice is composed in three patterns of intentional living: Communal, Regenerative and Spiritual.

(1) Communal Living

Each person takes part of communal responsibilities:

- (a) Daily and monthly chores- Maintaining personal bedroom and bathroom.
- (b) Communal chores: (assigned & rotated): Daily watering and weeding of the east, west, north and south gardens and solarium. Chickens – provide fresh food & water daily. Clean up chicken yard bi-monthly. Pick up newspaper & distribute mail daily. Sweep, dust etc...kitchen and family room. Weekly – compost, recycle newspaper, grocery shopping, take out trash bins to Pomello Avenue (left-side of the driveway) on Monday. Tidy the laundry room, solarium, chapel, hallways and outdoor spaces. Monthly Community Gardening and Cleaning – last Saturday a month from 9am-11pm.
- (c) Meal preparation: Clean dishes after each meal. Lunch & Breakfast are usually prepared individually since schedules vary. Dinner is at 6:00-6:30, eat and clean together (not mandatory).
- (d) Securing doors: lock every exterior door except kitchen door each day at 10:30 pm
- (e) Make financial contribution the 1st day of each month. Drop a check in the black mail box in the Family-kitchen room.
- (f) Observing community time - Monthly gardening day, Community Dinner 6:30 pm every Wednesday & occasional dinner on Sundays at 6:00 pm. Community Dinner: a total of 5 guests can be invited per dinner. Host(ess) prepares meal & ambiance (music, candles etc...)

(g) Providing hospitality as hosts to guests on certain occasions – take guests on a tour, have them sign the guest book and give them information about Myra House to take with them.

(2) Regenerative Living

We share the responsibility of caring for our community and earth. Each person takes part by:

- (a) Separating trash (disposal waste) and recyclable material (non-disposal waste),
- (b) Collecting left-over meal for compost except meats and bones,
- (c) Saving electricity by turning off unnecessary lighting; latecomers are responsible for turning off the light.
- (d) Saving gas by using outdoor laundry dryer (clothes line) except on rainy and cloudy days
- (e) Saving water by reducing excessive showers, sink and laundry water, using earth friendly soap, shampoo and High Efficiency (HE) laundry detergent
- (f) Taking care of a plot of land or watering the fruit trees.

(3) Spiritual Living

We strive to maintain peace in the midst of ordinary life. Each person takes part by joining:

- (a) Morning Prayer (Lauds) 7:00 am Monday through Friday. Each person is responsible for leading prayer one morning a week. Warning bell is rung five minutes before prayer.
- (b) Evening prayer (Compline) 9:00 pm Monday – Thursday. This is a meditative centering prayer time.
- (c) Full Quiet hours begin at 10:30 pm every day
- (d) Sunday in-house casual worship -11:00 am
- (e) New resident trial period = one month. After this adjustment time, full commitment will be discussed. Each resident is encouraged to think about how you can contribute to this holistic community.

Myra House offers residents to reflect upon their life occasionally. The following letter reveals both positive and negative aspects.

The deepest feeling from my time at Myra House was the sense of community that I felt when I lived there. This sense of community was expressed through shared devotional times, shared meals and shared work. Our devotional times included our concerns and blessings that we experienced throughout the day. By eating together, we were able to share our experiences throughout the day and talk about matters that were important to us. We shared responsibilities for cooking and cleaning up, which created a sense of mutual dependency and gratitude. The sense of community encouraged me to express my feelings and concerns to other people that I would normally keep to myself.

Myra House also set a rhythm of life that the residents were to follow. While it was difficult for me to follow this pattern, I appreciated the effort and felt that it was an important help to me during that part of my life.

I also appreciated how Myra House sought to include ecological concerns into its mission. I feel that I have been able to implement more of this discipline into my life than the other experiences at Myra House. For example, I try to eat home-grown produce, I purchase environmentally friendly products and I try to limit my consumption and waste. I saw examples of how people can implement changes in their daily life to have less impact on the environment.

Finally, I learned that it is difficult to live in community. It is difficult because it requires adjustment to a rhythm that is almost foreign to our lifestyle today. I felt that I could not support the Myra House sufficiently because of my lack of time. Community requires us to give up some of our own desires for the good of the community. I had to give up many of my personal liberties such as enjoying cigar, drinking a beer. Perhaps under a different occasion I might have been able to do better, but because I was dependent upon two different jobs and I also studied. It was difficult to also carry out my responsibilities. Community also requires that one have a more stable lifestyle. It was difficult for me because of the many changes that I experienced at that time.

CHAPTER 12: Pedagogy of Acology

I think there are enough of us so discontented with the old answers and traditional camps—whether believers or activists, capitalists or socialists, republicans or democrats, pacifists or just warriors—that the risk is worth it. The time has come for a new kind of conversation, a new kind of Christianity, a new kind of revolution.¹

The content of this chapter develops a pedagogy of acology. It has several different sections. There are: (1) Introduction, (2) Learning and local context, (3) Theological Foundation, (4) Theoretical Foundation, (5) Educational methodology, (6) Curriculum, (7) Challenges and Vision.

(1) Introduction

The Acology model is a program for multiethnic Christian young adults who take part in residential co-op housing terms in Claremont. Acology is a term which I explore by coining two words: *Agape* and Ecology. Thus, Acology model means an ecologically grounded educational pedagogy, in which agapic love is centered. This model is made up of a young adult cohort – 12 undergraduate and graduate students from diverse ethnic, cultural and denominational backgrounds who live in an intentional community setting. The community serves as the laboratory for living, studying, and service. Three components are integrated: (a) theological reflection aims to understand transpersonal relationship with God through the heart of God-*agape*, (b) ecological analysis aims at a mutual interpersonal loving relationship with others and creation, and (c) spiritual formation aims at inner-personal relationships with a person's inner world. The young adult's character consists of identity, meaning making, and spiritual formation that are molded by the web of relationships they encounter. Community, friends, and real life experiences are critical components that enrich the relationships. The faith community is especially crucial for

¹ Shane Claiborne, 29.

young adults because they can ‘be with others as the body of Christ’ and ‘be for the way of Christ’s love.’ The study of early Christianity and Biblical theology from the New Testament reveals that the spiritual home can be a context where their characters are formed within a commune setting that embodies sacrament, *koinonia* and moral agency.

The program seeks to be a model of a holistic pedagogy that reflects contextualized learning and also a teaching environment for young adults who are graduates, undergraduates or are visiting from other countries. The program seeks collaborative partnerships with the nearby seminary, local community, and church. Therefore, academic mentors and community professionals are working together as co-Partners in a dialectical process of interactive learning. The relationship among the various Partners is interdependent and each resident will contribute unique and valuable gifts and resources to the community improvement and transformation. For residents, the learning takes place as they relate to other residents, people in the local community and nature. Each context will help Participants to integrate their theoretical reflections, cultural ecological awareness, and spiritual formation. Course work will include intentional living, academic learning and community internships or service work in a local community. Residents also engage in a rhythmic life, contemplative reflection, interdisciplinary reading, group discussion, collaborative service projects, and field trips. Residents can earn up to 12 semester units. Classes are conducted by faculty members, ministers, or supervisors on each site, or at a community learning center. The program consists of three terms per year during the residency, following the local academic schedule.

Contextual pedagogy takes place in communal living, practical research projects and collaborative service. The model reflects three educational assumptions:

(a) communal living life style provides first hand learning opportunities that sensitive cultural awareness and sharing mutual responsibilities are taking place. Its educational implication, in terms of theory and practice, is supported by two models: Gregory Cajete in his Tewa Indian indigenous paradigm and John Westerhoff in his faith community model grounded in the *koinonia* concept in Christian tradition.

(b) cooperative working opportunities foster Participants' creativity and build confidence as the person contributes to the community and in return is renewed and transformed. Its educational implication is supported by two models: David W. Orr's "life center" education and Mary Elizabeth Moore's stewardship model.

(c) academy alliance promotes practical application by engaging in the reality of personal concerns and community issues. In this approach, practical theology becomes the ground for educational elements by doing theory and practice together narrowing the gap between the academy, church and world. In addition, a case study in PART II (*L'Abri*), a community for young adults, convinces me to propose an alternative model integrating faith tradition, culture and environment. With support from the above research, pedagogy of Acology will guide young adults to be mature holistically. It also contributes to the well-being of not only the residents but also community members. All the Partners contribute by working towards the shared vision, which is a more just, caring, and sustainable future.

(2) Context

The residents are primarily engaged in three different settings: (a) Intentional Living, (b) Academic Learning, (c) Field learning and service.

(a) Intentional Living

For young adults, co-op housing will be an ideal place since the home setting becomes their new home away from their native home. The communal living life style is easy to create a neo-monastic daily rhythm of prayer, labor and commune. An intentional living pattern is able to create a curriculum where residents can learn about cultural difference and individual personalities. They are also able to learn ways of reconciliation and cooperative skills, intentionally and unintentionally, since it is an intimate home-setting. Especially, an earth friendly home for residents provides a practical, hands-on aspect for an environmentally sensitive lifestyle and spiritual nurture. It may incorporate solar energy and recycling systems of water and other resources. Gardening and composting are other ways that young adults can learn about an ecological way of living in everyday life. Such a facility has the capacity to provide an educational environment for neighbors and the local community.

(b) Academic Learning

The program has the advantage of being connected to a local church, seminary and university. The city is also well known for its internationally renowned cluster of five prestigious private undergraduate colleges: Claremont Mckenna, Harvey Mudd, Pitzer, Pomona, Scripps and two graduate institutions: Claremont Graduate University, Claremont School of Theology. CST, especially, is a seminary full of academic resources and experts in the scholastic field. The school strives to produce leaders in the church and society. Residents have the opportunity of taking classes and Participating in various events and seminars by either—auditing or crediting. They are also able to do academic research. Of course it costs if a resident takes a course for credits; this is possible by pre-arrangement with the school administration.

(c) Field-learning and service work

Residents explore field study and service work learning in two surroundings: the Inland valley area and the area which makes up the hub of Los Angeles. The Inland Valley area is located on the lower slopes of The San Gabriel Mountains, 30 miles east of Los Angeles and about 40 miles from the Pacific ocean, near Ontario International Airport. This area is an ideal site to learn the suburban neighborhood and nature. It has many public parks, sports fields, creeks, bike trails, and hiking canyons; its climate reaches an average yearly of 63 degrees Fahrenheit with an average of 17.3 inches yearly rainfall. For field study, residents learn about cultural diversity as they visit L.A.'s African-American neighborhood, Chinatown, Little Tokyo, and Olvera Street, as well as a concentrated Skid Row enclave, the Pico-Union/Westlake district of a Central American barrio, Mexicans, Salvadorians, Guatemalans, the Koreatown district, the Filipino Temple/Alvarado area, the mixed racial town of Latinos, Thais and Native Americans and Vietnamese. Residents also experience the rich and poor gap, poverty and joblessness, homelessness, and street gang activity. Furthermore, they will explore the metropolitan LA area that has shaped people's public lives and cultures: Eurocentric, bureaucratic, and corporate. The built environment is filled with reflections of the dominant group, of people and their cultures. Residents learn experimental activities by navigating throughout the urban streets and stores by way of walking or public transportation. This course takes place once every two weeks.

(3) Theological Foundation

Agapic love is the heart of ecologically grounded Christian education. It also becomes a motivational center for embodiment in Christ, the mark of becoming Christian,

and the Christian community. The agapic love center model seeks a person's wholeness and their meaning from the New Testament. Three aspects are entailed here:

(a) Perfect, **καταρτισις**[kat-ar'-tis-is]—denotes an ethical meaning, that a person can be perfect by changing things and acting in order to be how she or he ought to be. Examples are found in Matt 21:16, Luke 1:19, Gal 6:1, Rom 9:22, Heb. 13:21, especially 1 Cor 1:10.

(b) Full, **πληρωμα**[play'-ro-mah]—entails the educational suggestion that a person gets training, discipline and instruction. Believers can be filled with the presence, power, agency, and riches of God and of Christ. Examples are found in Mk 2:21, Jn 1:16, Rom 11:12, 15:29, 1 Cor. 10: 26, Gal 4:4, Ep1:23, Col. 1:19.

(c) Whole, **σωω/ζω**[sode'-zo]—refers to the theological sense that a person and all of creation can reach a stage of health and clarity. Saving, wholly, and wholesome are terms that make up the essential dimensions of salvation. Examples are found in Matt.9:21, 22, Mark 5:23, 28, John5: 6, 9, and 14, Luke7:50 Luke 8:48 Luke18:42.

Community is the main context in which a resident comes to know the nature of relationship, responsibility and Participation as each becomes whole and experiences fullness of life—completeness, richness and wholesomeness. Transformation comes only when the self-centered mind changes to become centered on others by going through a personal Christ-encountering process of entering, relating, overcoming and surprising. Love is the life-principle of community. And love no longer takes the form of that which is in society, but rather, actualizes God's will. Communion as moral agency is displayed in the work of God throughout history as God relates to humans and leads the way to a new community of life.

The acology model—agapic love-centered-ecologically interconnected pedagogy—promotes an integrated wholeness based on three dimensions.

(a) Love God—“We love God because God first loved us.”(1 John 4:19)

In the Acology model, young adults mold their Christian character by a growing intimacy with God’s presence. They experience awe, holiness and peace in a daily rhythm of prayer, scriptural reflection, theological study and community service. Communal prayer takes place two times a day. Each day begins and ends with communal prayer. Morning prayer consists of singing hymns, reading a part of the Psalms, reading a part of the Gospels, and each person sharing his/her daily plans, hopes for the day, and also with the option of sharing his/her dreams from the previous night. Evening prayer is similar with the exception of reading from the Epistles instead of the Gospels, and meditative silence instead of personal sharing. Study is both self- and group- initiated. The students often engage in theological discussions and lectures. A typical day consists of: communal prayer, personal study, chores at Myra House, community service, and group reflections. Included in the personal study are listening to and discerning God’s will and presence, and journaling reflections.

(b) Love one another—“Beloved, let us love one another, because love is from God: everyone who loves is born of God and knows God” (1 John 4:7)

Young adults from different ethnic backgrounds live together for three months up to one year. Because living in community is difficult, especially if community residents are from different ethnic and cultural backgrounds, they will intentionally engage with the ethnic and cultural differences through reconciliation in addition to self care. The capacity of loving others will be genuine when a person not only recognizes him/herself as a beloved

one but also loves and cares for others. They learn to understand the issues of conflict and participate in conflict resolution by sharing responsibilities, breaking down stereotypes and/or biases of one another, and practicing forgiveness. Some of the reconciliation will be initiated personally but the program will also provide group times for students to share their concerns. Reconciliation, however, does not only come through verbal communication, but by working together. The program includes community service projects that provide opportunities for the residents to work together and develop relationships with those outside of the community. The weekly schedule also consists of sharing household duties such as cooking, cleaning, gardening, tending the chickens, and buying groceries.

(c) Love the whole creation—“O lord, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures.”(Psalm 104: 24)

In this world, humans’ relationship with God, one another, and the earth have been broken. We as Christians desire to restore these broken relationships. As a result, residents emphasize healthy kinship with the natural bio-community through gardening and living in a way that is environmentally sustainable. Students intentionally reduce waste and make compost from kitchen scraps. They reduce their use of water, electricity and gas, and conserve God’s abundant natural energy: solar energy, wind, soil and gray water. They Participate in projects such as creek or ocean cleanups or other neighborhood enhancement programs. The program encourages connection to the local community by offering Saturday community gardening, spiritual programs, and community dinners. The program aims to restore human relationships—especially with the poor. Each resident Participates in community service in the inner city by spending time with the homeless, helping at-risk children and youth, and serving the elderly or recent immigrants in Partnership with a local

church, senior center, county shelter or non-profit social service agency. They also attempt to appreciate and nurture cultural diversity and creativity by Participating in ethnic cultural and civic events, and forming relationships with local residents and neighbors' families.

(4) Educational Methodology

The goal of Christian religious education is to reach wholeness, in which all meanings are integrated. As a paradigm of the beloved disciple community and a microcosm of the global community, the residents promote personal and communal growth holistically by engaging in a relational living system with three essentials: Love God, love one another, love the whole creation. The educational goal of this model requires innovative, praxis-oriented practical knowledge that integrates theological reflection, cultural and ecological awareness and spiritual formation. Participants in the *Acology program* can engage in learning processes that cause them to reflect upon (a) Loving God for inner awakening that a person is most valuable experiencing Christ' love, (b) Loving Neighbor by the practice of offering oneself for the wellbeing of others and community, (c) Loving the whole creation for the restoration of all creatures and the environment where severe damages have occurred.

Education takes place when learners practice the presence of God as they reflect on Jesus' altruistic love on the cross. The way of the cross requires discipline and humility where the common good of others is considered.

Transformation takes place through three contexts: (a) intentional living as learners ecumenically become involved and socially engaged with local and global issues,

(b) ecological living habits and local actions of daily practice, (c) Participation in community service and field research. The curriculum is based upon an integrated context of home, school, community and natural environments.

The core methodology attempts to engage theological frameworks which two diagrams indicate in the appendix, bringing together the process, relational, and liberation models. It prescribes four stages: entering, relating, offering and surprising.

(a) Entering—the first stage requires intentional and unintentional observation.

Observation is the step into an unfamiliar cultural setting and field as they enter into a new boundary. The term is commonly used in the area of natural sciences such as biology, anthropology, or astronomy. Observation takes place in the passive mode while investigation occurs in the active mode.

(b) Relating—the second stage requires appreciation/conscientization. It is a stage beyond the level of mere interest. It relates to deeper understanding and respect. Appreciation expands to a Particular cultural creativity and aesthetics, whereas conscientization seeks to define the structure of hierarchy and the voiceless and hidden dimensions behind the scenes. As people go through this process, solidarity and intimacy either increase or decrease.

(c) Offering—the third step requires self-giving action. This stage challenges the students/learners to test things that are given. The term comes especially from the Christ event with people. Offering can be possible based on other-regarding act.

(d) Surprising—the final stage of the process is theological reflection. It brings joy and special meaning for the common good for both the individual and community. In this stage, celebration takes place in the process toward wholeness. Each stage demands both reflection and action that deepens the interconnectedness of stage to stage, person to God,

person to person(s) and person to culture and nature. The pattern of the movement of four stages should be an open process to a stage of new becoming, as a spiral form instead of a closed circle form.

Teachers/Educators attempt to share God's heart expressed by agapic love. They should know how to utilize physical and social conditions in their surroundings. They are also required to perform the role of a facilitator who incorporates non-literary cultural forms such as paintings, tapestry, video, film, story, and music. At the same time they need to utilize various educational resources: physics, history, economics, politics, and business as critical means to relate the text and context. Teachers are also model stewards who practice and facilitate ecological responsibility.

Students/Learners are from all social and cultural backgrounds. They release their own voices by reclaiming their own vernacular culture. They need to challenge norms and objective truths that already exist. They need to develop a sense of individual and collective identity as they interact with the subject/object matter.

The classroom is a studio of multiple signs and communicational characteristics. The curriculum should have content that encompasses all living experiences and substantive symbolical objects of each context. It should be a reflection of a praxis-ground in which a person struggles in their everyday life. It also refers to all kinds of centrism: Anglo-European, bureaucratic, and corporate exploitation.

(5) Curriculum

The curriculum is structured to investigate a set of questions central to Love. To love means to commit oneself without guarantee, to give oneself completely in the hopes that our love will produce love in the loved person.

The basic practice of Love is activity that creates intensity, awakens, and enhances vitality.

(a) Biblical study: What is the meaning of Christian love? What is the gospel? What are God's purposes for the human and non-human creation? What does "holistic life" look like in the city?

(b) Socio-cultural analysis: What kind of urban "world" are we called to love? What is our context in terms of its local socio-cultural reality?

(c) Theological reflection: How are we to understand the gospel in this context? How can we be faithful to God's revelation without violating the uniqueness and richness of the local culture? How can the gospel be "good news" here?

(d) Christian identity: Who are we in terms of our mix of church traditions, theological perspectives, spiritual gifts, personality types, and individual needs? What forces are undermining our confidence in the gospel, and our willingness to suffer for its sake? What kind of people, in what relationships, must we be in this context?

(e) Community service: How might we bear witness to the Reign of God in this social and cultural situation? What forms might take contextual reflection of care, respect, responsibility, knowledge?

(f) Spiritual transformation: How can a person become intimate with God? What ways can a person be a gospel witness for expanding God's reign? How will we sustain, both privately and corporately, continual renewal in living up to this vision?

It is important to note the multiple contexts for each activity. Brief course descriptions are as follows:

- Communal living (2 units): An exploration of the dimensions of intercultural relations, with attention given to working among diverse cultural groups, the issues confronting churches in changing neighborhoods, and the development of multi-ethnic/multi-congregational organizations.
- Spiritual formation (2 units): Residents Participate in daily prayers and worship at local churches and schools. Bible study and journal writings are included. Residents will have an opportunity to create worship settings and other kinds of spiritual practices.
- The city as text (2 units): The course includes an introduction to local culture in the specific contexts of the Inland valley and the Los Angeles area. Residents will visit a number of neighborhood and community agency sites and engage in dialogue with

community leaders, pastors and other persons. Residents begin to become aware of issues in the community.

- Service learning (6 units): residents spend approximately 8-10 hours per week in hands-on engagement in a local church or community organization. It requires an additional 5-10 hours in creative ways of reflection. The site will vary depending on personal interests and community situations. The activity will empower residents and lead them to be leaders.

- Extra credits (4 units): residents are able to Participate in seminary classes such as theology, ethics, Christian history, biblical study, or some other seminar and special events. Residents will submit formal evaluations for each course in which they are enrolled. Assessment data will be interpreted and incorporated as the program improves continuously.

(6) Vision and Challenge

The model seeks to advance the reign of God in this world by seeking to be an agent of peace, love and transformation, and conforming to Jesus' faithfulness by engaging in service projects in a local community and exploring the possibility of Participating in issues on a global community scale. By striving to live faithfully by love and loving witness to one another, their authentic identity, faithful leadership and vocational discernment are cultivated. The program will face challenges such as financial stability and steady recruitment, as well as practical administrative policy, including periodic evaluation. The program also requires fair assessment and right resources regarding project objectives, learning activities/sites, performance standards. Cooperation and Partnership is required among service supervisors, family heads, church leaders, residents, faculty, and academic leadership.

Conclusion

Colleen Carroll, in her book *The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy* (2002), argues that young adults in the twenty first century tend to seek more of a personal holiness, authenticity, and an integration of spiritual lives challenging moral relativism further than their parent's generation. She identified these young adults as "the faithful" and "young orthodoxy." Carroll's case suggests that young adults yearn for mystery and truth. However, faith may be an obstacle for young adults' holistic growth if their faith is used as a tool for self righteousness and exclusivistic attitudes. The research in PART I discloses young adults' characteristics and developmental issue. The field studies on *Taizé*, *L'Abri* and Mosaic in PART II provide a lesson that young adults are not only able to influence culture but also to commit their lives to what they believe. The theological reflection in PART III recognizes distinctive meanings of *agape* and its relation to the young adult Christian community. The study of educational theory and practice for today's multicultural and ecological context suggests that a new integrated educational model is urgent for young adults. A new model will help young adults find a vocation and meaning in a life of experiencing and knowing agapic love.

The Acology model of the beloved disciple community integrates contexts of living, learning and service. The model hopes to impact the local and global community by inviting young believers from other states and countries who strive to emulate Jesus' faithfulness. The model specifically targets young adults who are in transition; whether it is between the academy and a career, college and graduate school, or single life and marriage. Although the community may only be a small number of 10-12 people, it is also a comprehensive holistic context and an ecologically literate community with an aim to be

agents of peace, love and transformation. This aim will be achieved by developing authentic identities, fostering faithful leadership and exploring vocational discernment through personal solitude, bible studies, mentorship, gardening, community service projects, and creative arts. They will also engage in a new cultural setting and an ecologically sustainable environment.

APPENDIX A.

Diagrams

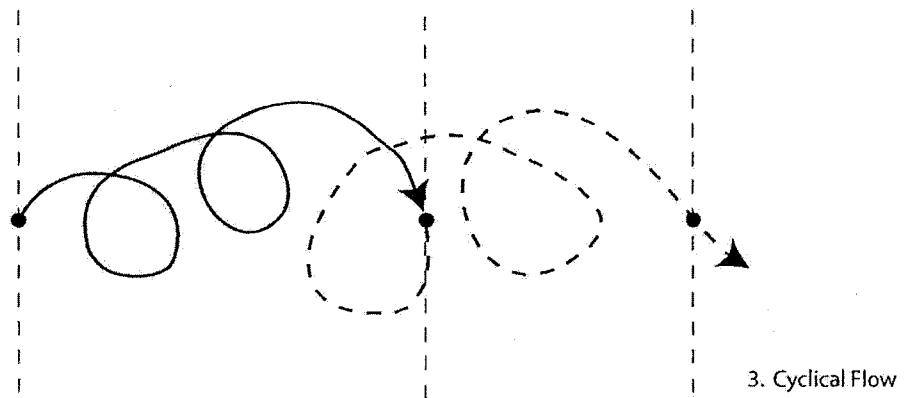
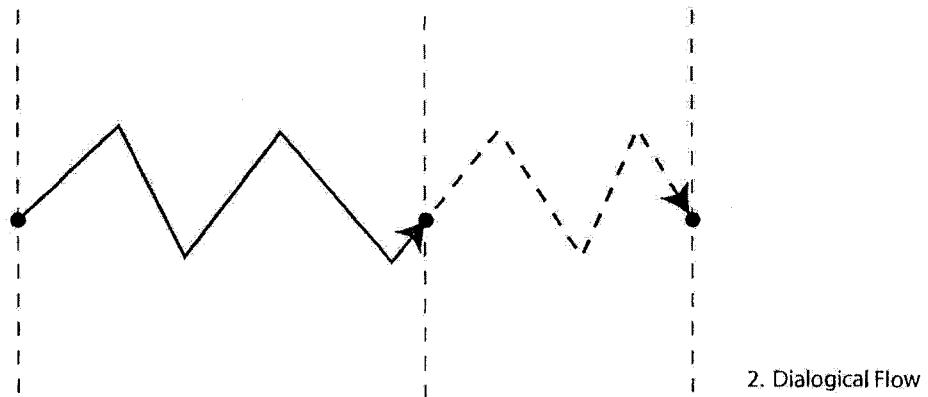
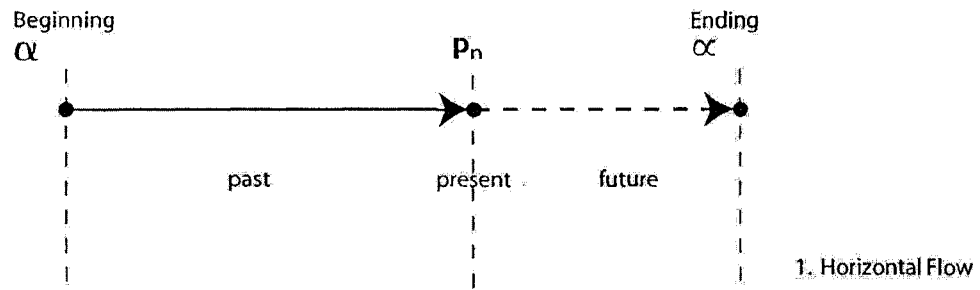
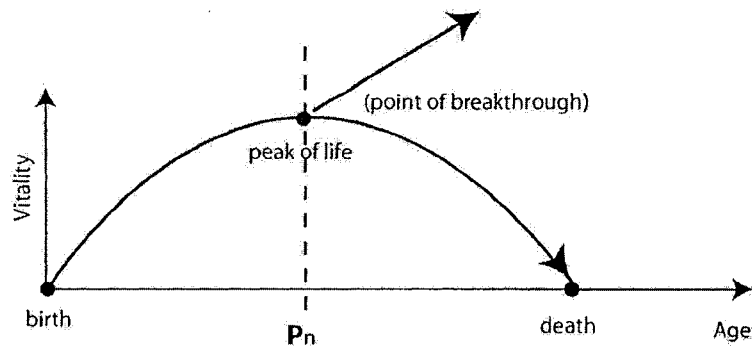
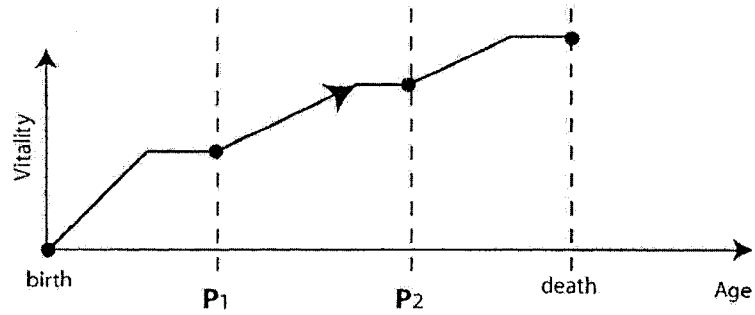


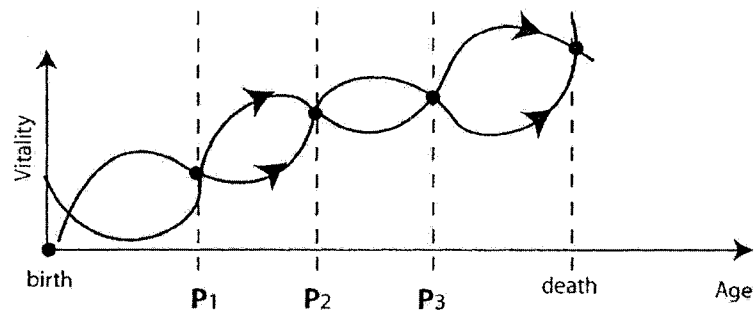
DIAGRAM 1
History of Civilization



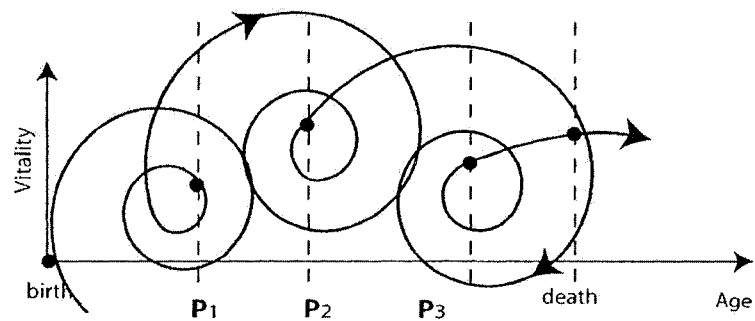
1. Physiological Consideration



2. Psycho-social Consideration



3. Relational Consideration



4. Holistic Consideration

DIAGRAM 2
Human Development

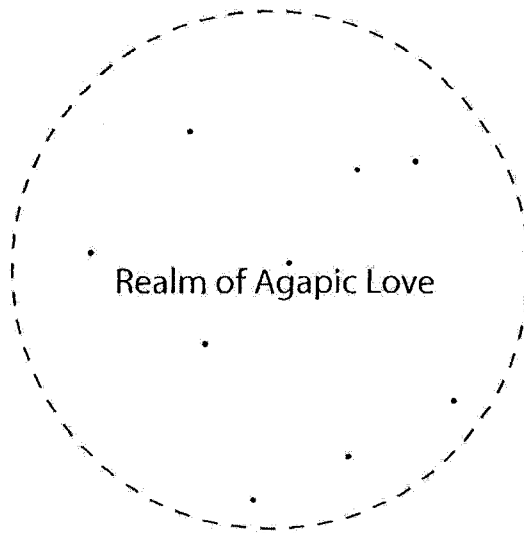


DIAGRAM 3

P_n - Integrated context: home, school, community.

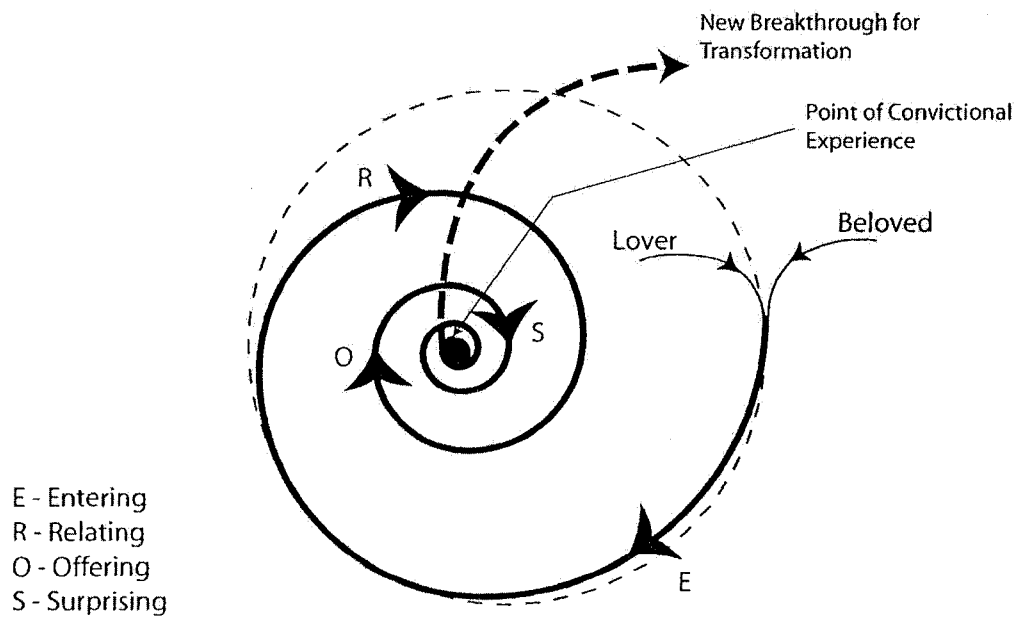
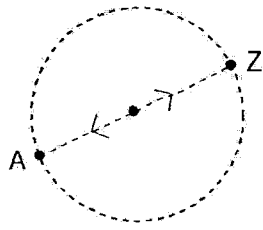
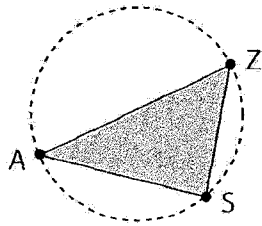


DIAGRAM 4

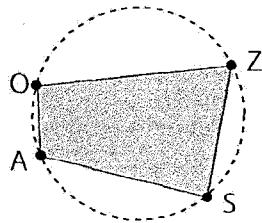
Theological framework of
Acology model



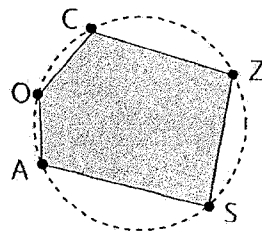
Abyss \leftrightarrow Zenith
2 dimensions



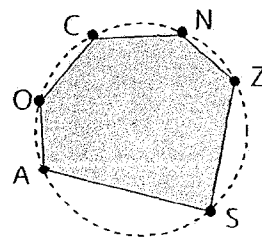
Abyss \leftrightarrow Self \leftrightarrow Zenith
3 dimensions



Abyss \leftrightarrow (Self \leftrightarrow Others) \leftrightarrow Zenith
4 dimensions



Abyss \leftrightarrow (Self \leftrightarrow Others \leftrightarrow Culture) \leftrightarrow Zenith
5 dimensions



Abyss \leftrightarrow (Self \leftrightarrow Others \leftrightarrow Culture \leftrightarrow Nature) \leftrightarrow Zenith
6 dimensions

DIAGRAM 5
P_n - Six Dimensions
towards wholeness

AEPENDIX B.

Letters and Pamphlet of Communities

This letter, written by Brother Roger of Taizé and translated into 55 different languages (including 24 from Asia), was made public during the young adult European meeting in Lisbon. It will be used for reflection throughout the year 2005 during the weekly meetings in Taizé as well as those held elsewhere, in Europe or on other continents.

Letter from Taizé

February – March 2005 Bimonthly 0,50 euro 1

A Future of Peace

Letter 2005

1. These words were written six hundred years before Christ. See Jeremiah 29:11 and 31:17.

2. This year when ten new countries have joined the European Union, many young Europeans are aware that they live on a continent which, after having suffered from divisions and conflicts for many years, is now searching for unity and moving forward on the road of peace. Tensions remain, of course, as well as forms of injustice and even violence, which awaken doubts. The important thing is not to stop ahead of time: the search for peace lies at the very foundation of the building up of Europe. But this would be of no interest if its only purpose were to create a stronger, richer continent, and if Europe succumbed to the temptation to withdraw within its own borders. Europe becomes fully itself when it is open to other continents, in solidarity with poor nations. Its construction has meaning when it is seen as a step forward in the service of peace for the entire human family. That is why, if our meeting at the end of the year is called "a European meeting," we prefer to view it as a "pilgrimage of trust on earth."

"God has plans for a future of peace for you, not of misfortune; God wants to give you a future and a hope."¹

Today, a great many people are longing for a future of peace, for humanity to be freed from threats of violence.

If some are gripped by worry about the future and find themselves at a standstill, there are also young people all over the world who are inventive and creative.

These young people do not let themselves be caught up in a spiral of gloom. They know that God did not create us to be passive. For them, life is not subject to a blind destiny. They are aware that scepticism and discouragement have the power to paralyze human beings.

And so they are searching, with their whole soul, to prepare a future of peace and not of misfortune. More than they realize, they are already making of their lives a light that shines around them.

Some are bearers of peace and trust in situations of crisis and conflict. They keep going even when trials or failures weigh heavily on their shoulders.²

On some summer evenings in Taizé, under a sky laden with stars, we can hear the young people through our open windows. We are constantly astonished that there are so many of them. They search; they pray. And we say to ourselves: their aspirations to peace and trust are like these stars, points of lights that shine in the night.

We live at a time when many people are asking: what is faith? Faith is a simple trust in God, an indispensable surge of trusting undertaken countless times over in the course of our life.

All of us can have doubts. They are nothing to worry about. Our deepest desire is to listen to Christ who whispers in our hearts, "Do you have hesitations? Don't worry; the Holy Spirit remains with you always."³

Some, to their surprise, have made this discovery: God's love can come to fulfilment even in a heart touched by doubts.⁴

One of the first things Christ says in the Gospel is this: "Happy the simple-hearted!"⁵ Yes, happy those who head towards simplicity, simplicity of heart and simplicity of life.

A simple heart attempts to live in the present moment, to welcome each day as God's today.

Does not the spirit of simplicity shine out in serene joy, and also in cheerfulness?

A simple heart does not claim to understand everything about faith on its own. It says to itself, "Others understand better what I have trouble grasping and they help me to continue on my way."⁶

Simplifying our life enables us to share with the least fortunate, in order to alleviate suffering where there is disease, poverty, famine...⁷

Our personal prayer is also simple. Do we think that many words are needed in order to pray?⁸ No. A few words, even

3. See John 14:16-18, 27. God exists independently of our faith or our doubts. When there is doubt within us, that does not mean that God has left us.

4. One day Dostoyevsky wrote in his *Notebook*: "I am a child of doubt and unbelief. What terrible suffering it has cost me and still costs me, this longing to believe, which is so much the stronger in my soul as more arguments against it rise up within me.... My 'hosanna' has passed through the crucible of doubt." And yet Dostoyevsky could also write: "There is nothing more beautiful, more profound and more perfect than Christ. Not only is there nothing, but there can be nothing." When that man of God suggests that the non-believer coexists in him with the believer, his passionate love for Christ still remains undiminished.

5. Matthew 5:3.

6. Even if our trust remains fragile, we do not rely only on our own faith but on the trust of all those who have gone before us as well as those who are around us.

7. The UN World Food Program recently published a map of world hunger. Despite the progress accomplished in the last few years, 840 million people suffer from hunger, including 180 million children under the age of five.

8. See Matthew 6:7-8.

9. This road of surrender can be sustained by simple songs, sung over and over again, such as this one: "My soul finds rest and peace in God alone." While we work or when we rest, these songs keep echoing within our hearts.

10. Matthew 19:14.

11. A nine-year-old boy who came to pray with us for a week said to me one day, "My father left us. I never see him, but I still love him and at night I pray for him."

12. See 1 Peter 3:18; Romans 1:4; 1 Timothy 3:16.

inept ones, are enough to entrust everything to God, our fears as well as our hopes.

By surrendering ourselves to the Holy Spirit, we will find the way that leads from worry to confident trust.⁹ And we tell him:

"Holy Spirit, enable us

to turn to you at every moment.

So often we forget that you dwell within us,

that you pray in us, that you love in us.

Your presence in us is trust

and constant forgiveness."

Yes, the Holy Spirit kindles a glimmer of light within us. However faint it may be, it awakens in our hearts the desire for God. And the simple desire for God is already prayer.

Prayer does not make us less involved in the world. On the contrary, nothing is more responsible than to pray. The more we make our own a prayer which is simple and humble, the more we are led to love and to express it with our life.

Where can we find the simplicity indispensable for living out the Gospel? Some words of Christ enlighten us. One day he said to his disciples, "Let the little children come to me; the realities of God are for those who are like them."¹⁰

Who can express adequately what some children can communicate by their trusting?¹¹

And so we would like to say to God: "God, you love us: turn us into people who are humble; give us great simplicity in our prayer, in human relationships, in welcoming others..."

Jesus, the Christ, came to earth not to condemn anyone but to open paths of communion for human beings.

For two thousand years Christ has been present through the Holy Spirit,¹² and his mysterious presence

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For two thousand years Christ has been present through the Holy Spirit,¹² and his mysterious presence



TRAVEL DETAILS

By car. We are in Hampshire, six miles north of Petersfield on the A3(M). Coming from the north do not take the exit marked "Greatham" but continue to a large roundabout just beyond. Take the 3rd exit marked "SELBORNE" 3006 (Coming from the south take the 1st exit marked Greatham/Selborne at the same roundabout). At the first intersection go right into the village where you will see the Manor House on the right hand side, after the intersection and before the church.

By train from London. Take the Portsmouth train from Waterloo Station and get off at Liss. (Fast trains do not stop at Liss so you may have to change at Haslemere). From Liss you can either walk the two miles to Greatham, take a taxi, or catch the 202 bus to Greatham, getting off at Tollhouse Corner. Unfortunately, the buses are infrequent.

From Gatwick Airport. Catch the train to Guildford. Change at Guildford for the train to Liss.

From Heathrow Airport. You do not need to go into central London. Outside each terminal there is a bus stand with a service to Woking railway station. From there catch the train to Liss as above.

Taxis from Liss are not always available. You could try phoning for one from the station - 893409, 892378 or 892051. Contact us if you would like to be met at either airport by a taxi, as this is usually cheaper for families.

If you are coming from abroad, to avoid delays at customs it is wise to have a return ticket and sufficient money. Also you should describe yourself as a 'visitor' rather than as a 'student' since we are not a formal educational institution with long term courses etc. Further, it helps to have this introductory letter and our correspondence easily accessible, if questioned about your visit, and to show where you are staying. In case you have problems, show this letter and quote the Home Office correspondence with us: IMG/801 17/0/91 and IMG/721 17/0/24.

We hope this description of the work helps you to understand it better. Perhaps we shall meet soon. But whether we do or not, we send our warmest greetings.

P.S. If you can't come but would like to know about our tape catalogue please request a copy. Remember that if we are unable to have you, there are other branches in Europe as below.

ADDRESSES OF OTHER RESIDENTIAL BRANCHES OF L'ABRI FELLOWSHIP

Holland: Huize Kortenhoeve, Burg. Verbrughweg 40, 4024 HR Eck en Wiel, The Netherlands
+ 31 344 691914 E-mail: labri@labri.nl
Korea: Countrytown, 169-5 Nonhwari, Seomyon, Yangyang, Kangwondo 215-814 Korea
+ 82 33 673 0037 E-mail: korea@labri.org
Sweden: B.devindsvägen 4, S-260 42 Mölle, Sweden + 46 42 347632 E-mail: psj@kristdemokrat.se
Switzerland: Chalet Bellevue, 1884 Huémoz, Switzerland + 41 24 495 2139 E-mail: swiss@labri.org
USA: 49 Lynbrook Road, Southborough, MA 01772 USA
+ 1 508 481 6490 E-mail: southborough@labri.org
USA: 1465 12th Ave NE, Rochester, MN 55906, USA + 1 507 536 0108 E-mail: rochester@labri.org

L'ABRI RESOURCE CENTRES

Australia: 10 River Road, Elderslie, NSW 2570, Australia + 61 48 580227 E-mail: australia@labri.org
Germany: German L'Abri Resource Centre c/o Petra & Andreas Hartmann, Im Hage 9, 38474 Tuelau-Voitz
Germany + 49 58 33 97 08 82 E-mail: pahartmann@t-online.de

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Greatham, Liss,
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ENGLAND

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Fax: + 44 (0) 1420 538432

Email: england@labri.org
Website: www.englishlabri.org

Charity No.: 237618

INTRODUCTORY LETTER



BACKGROUND

The purpose of this letter is to give you a better idea of what life at English L'Abri is like and to provide you with all the practical details you may need, should you want to come.

L'Abri was founded by Francis and Edith Schaeffer in Switzerland in 1955 when they opened their home as a 'shelter' (French 'l'abri') where people could be helped to understand and to live the truth of biblical Christianity. Today there are seven residential branches with this same purpose and two resource centres, and their addresses are at the back. English L'Abri opened in January 1971.



ENGLISH L'ABRI

The English L'Abri has a beautiful setting: the rambling Manor House, with its three surrounding houses on about seven acres of land, is situated within the lovely Hampshire countryside about 50 miles south-west of London. (The village of Greatham is pronounced "grettam"! There are eight people currently living here permanently along with their children. Jeff and Heather Dryden, with their son Willem, live in the Manor House and Dawn Dahl in the Back Flat. Edith Reitsema lives in the Well House. Wade and Chryse Bradshaw live in the Old School House with their four children, Ethan, Gordon, Gillian and Fiona. Down in the old Stables live Andrew and Helen Fellows with their four children, Nathan, Sarah, Calvin and Hope.

STUDENT LIFE

It's difficult to describe L'Abri adequately because we don't fit easily into any familiar category. Essentially it is a missionary study-centre within a fairly obvious family context. Students live in one of the four dormitory rooms in the Manor House but eat many of their meals within different family units around the property. The atmosphere is relaxed and personal, and there is time for quiet thought; but it is not a 'retreat centre' and the life is a healthy mixture of work, study and discussion.

Students come for varying periods from a day or weekend up to a whole term. Some are non-Christians who are searching for answers to their questions, some mature Christians wanting to learn more, some needing to sort things out, whether spiritually, intellectually, morally or emotionally. One of the staff will meet with you to guide your studies, to discuss personal issues and to help you to get the most out of your time. There is no formal curriculum for all students, instead an individual programme is arranged mainly using the large cassette library (nearly 3000 tapes) and the fairly good general library.

The meals are also discussion times when you can raise questions, and four times a week we have a lecture, film or Bible study. It's a good opportunity to step out of one's normal routine and think through some basic issues.

Students are usually between the ages of eighteen and thirty-five but some are older and we have two rooms for couples and one flat for a student family with children. Our optimum number is thirty-five but weekends and the summer term can be busier.

All students do a half-day's study and a half-day's work, helping with the cooking, cleaning, gardening and maintenance necessary to keep a community on a large property running smoothly. But we view the work time as an important part of a student's experience - an opportunity to put into practice the lessons learned in our service to one another. Thursday is the day off for students, a chance to go and sight see or to stay at home and relax. Sunday mornings we worship together at our local churches, and Sunday evenings we have high tea and a reading or activities afterwards.

OUR 'PHILOSOPHY'

The central thrust of our teaching is that biblical Christianity is true - not just a way of life, not one more religious option or one more spiritual experience, but the truth. What the Bible says is the way things really are. From this central conviction come two important emphases. First, questions are to be taken seriously and discussed honestly. If Christianity is the truth, it can stand investigation intellectually. Therefore, we stress the importance of thinking things through and finding satisfactory answers. Secondly, if Christianity is true, it is relevant to all of life, not just to some narrow 'religious' area. Thus Christianity as a world-view has implications for the arts, the sciences, politics, economics,

psychology etc. We seek to develop a Christian mind and a biblical perspective in all areas.

So, we will certainly try to make you think. At the same time, however, L'Abri's purpose is not only intellectual. From the beginning L'Abri has tried to show that God exists not only through argument but through the reality of changed lives and answered prayer. This we seek to practice and encourage, never perfectly, but in the conviction that this is both the priority for all Christians and the most effective testimony.

PRACTICAL DETAILS

The cost is £14.00 per night (we are unable to accept credit cards) and this covers everything. We have tried to keep the cost down, but if even this is a problem, please discuss it with us as we do not want lack of money to keep anyone from coming here.

Please E-mail, write or call to make a reservation so that we can be sure there is enough room.

We are open for three terms each year

06 Sept 04	16 Dec 04
07 Jan 05	9 Mar 05
15 Apr 05	21 Jul 05
26 Aug 05	08 Dec 05

You may come for whatever length of time suits you, but a term is normally the maximum. We also encourage people to spend all their time in the same branch, rather than splitting it up or moving from one branch of L'Abri to another, unless there is a particularly good reason.

There is a telephone for the students: + 44 (0) 1420 538329. Please give this number to people who may want to reach you while you are here. The Manor House number is for office use only. You may wish to note that there is no E-mail



facility for student use on the property. Please don't bring DVDs, TVs or 'noisemakers' e.g. radios/cassettes, but remember that musical instruments are especially welcome.

Bring plenty of warm clothes. The Manor House now has a measure of central heating but it is not up to North American or Continental standards. You will also want old clothes for the practical work. We supply all bedding, sheets and towels.

If you are coming as a family with children it is important to book early, and it is worth bringing your children's books and toys. While one parent is studying half a day the other is looking after the children. That will usually count as your practical work, depending upon your children's ages. The flat has its own cooking facilities and, again depending on your children's ages, you will be expected to have some meals on your own, as little children especially cannot handle the discussion lunches. This is something we can work out to suit the needs of each family. We also ask that parents ensure that their children respect the home life of those living here. The cost for children 10-17 is £7.00 per night, 2-9 £3.00 per night and 'babes in arms' free.

If you are coming from abroad, we advise you to have adequate insurance for illness and accident, unless you are sure your country has a recognised arrangement with the UK National Health Service.

For those whose first language is not English, please think really carefully as to whether you can speak and understand spoken English well enough. Our cassettes, discussions, lectures etc. are all in English and you may be frustrated if you cannot understand them.



MOSAIC
www.mosaic.org

13200 Crossroads Parkway North, Suite #325, City of Industry, CA 91746
Phone: 562.908.2200 Fax: 562.908.2772 Email: info@mosaic.org

We are a community of followers of Jesus Christ, committed to live by faith, to be known by love, and to be a voice of hope. The name of our Community comes both from the diversity of our members, and from the symbolism of a broken and fragmented humanity which can become a work of beauty under the artful hands of God. We welcome people from all walks of life, regardless of where they are in their spiritual journey. Come to Mosaic, and discover how all the pieces can fit together!

MISSION STATEMENT:

To Live by Faith, To be Known by Love, and to be a Voice of Hope!

CORE CONVICTIONS:

- The Bible is God's authoritative word to us.
- Jesus is the only hope for a lost and broken world.
- The local church is God's agent for redemptive change.
- Every Christian is called and gifted by God to serve the Body and seek the Lost.
- The Church is called to "whole earth evangelism."

ENVIRONMENTS & CORE VALUES:



WIND - Commission

Mission is why the Church exists.



WATER - Community

Love is the context for all mission.



WOOD - Connection

Structure must always submit to Spirit.



FIRE - Communion

Relevance to culture is not optional



EARTH - Character

Creativity is the natural result of spirituality.

THE NEW TESTAMENT ETHOS:

- A Community of Faith, Love and Hope.
- A Place to Believe, Belong and Become.
- A Journey Toward Meaning, Community and Purpose

WEBLINKS

SMALL GROUPS: www.mosaic.org/smallgroups for updated information on a location nearest you.

WOMEN'S MINISTRY: www.mosaic.org/she

IMPRINT: www.mosaic.org/imprint

Mosaic College Community: www.mosaic.org/degrees

Feb 2005

Baptism: Just Do It!

What Is Baptism? Baptism is the public celebration announcing your personal relationship with Jesus Christ.

What it isn't:

- Baptism does not save you: this means that it doesn't purchase your way to heaven, assure you a personal relationship with Jesus, and does not wash away your sins.
- Baptism is in obedience to Christ and does not automatically make you a member of Mosaic or of any denomination.

Why Do It?

Because Jesus did it. (Matthew 3:13-17) 13 Then Jesus came from Galilee to the Jordan to be baptized by John. 14 But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?" 15 Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented. 16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. 17 And a voice from heaven said, "This is my Son, whom I love;" with him I am well pleased."

Because Jesus commands you to do it in **obedience**. (Matthew 28:18-20) 18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you.

How to Do It?

Followers of Jesus in the Bible were plunged into water. (Acts 8:35-38) 35 Then Philip began with that very passage of Scripture and told him the good news about Jesus. 36 As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" 37 Philip said, "If you believe with all your heart, you may." The eunuch answered, "I believe that Jesus Christ is the Son of God." 38 And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.

The original word in the Bible for Baptized is "Baptizo" and its specific meaning is "to immerse in a body of water."

Being plunged into water is symbolic in two ways:

- 1) It symbolizes Jesus' death, burial and resurrection.
- 2) It symbolizes your death to sin and your new life in Jesus. (Romans 6:3-4) 3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

When To Do It?

Followers of Jesus in the Bible were baptized right after making a focused commitment of their lives to Jesus. (Acts 16:29-33) 29 The jailer called for lights, rushed in and fell trembling before Paul and Silas. 30 He then brought them out and asked, "Sirs, what must I do to be saved?" 31 They replied, "Believe in the Lord Jesus, and you will be saved - you and your household." 32 Then they spoke the word of the Lord to him and to all the others in his house. 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized.

Baptism: Just Do It!

This is a celebration of what God is doing in your spiritual journey. Please feel free to invite your friends and family members who can celebrate with you at this upcoming baptism event.

What to Bring:

Men:

Swim trunks or cut offs, towel, comb/brush, large plain white T-Shirt and a plastic grocery bag for wet clothes and towel.

Women:

One Piece Swimsuit or Dark T-shirt and shorts, towel, comb/brush, plastic bag for wet clothes and towel.

Please be at the baptism site at least 30 minutes prior to the scheduled baptism time.

What Will Happen?

- Change into your swimwear
- Your Baptizer will meet with the group, pray with everyone and organize the group in order of baptism.
- You will be baptized
- You can then change into your warm, dry clothes and meet up with your friends and family.

What will be said during baptism?

"This is our brother/sister in Christ (First Name) (Last Name).

(First Name) have you made a focused commitment of your life to Jesus Christ?

(Your declaration: "Yes")

Are you sure that He has forgiven you of all your sin?

(Your declaration: "Yes")

Are you saying before these witnesses that you are following Jesus for the rest of your life-No turning back?

(Your declaration: "Yes")

Then (First Name) I baptize you, not in the authority of men but in the name of the Father, the Son, and the Holy Spirit as my brother/sister in Christ.

[cue] Buried with Christ in baptism.... and raised to live a new life!"

<Note: When you're being baptized...Hold your nose on the cue and gently sit back as though there is a chair behind you>

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